الإيمَانُ مُيَسَّراً – الجُزءُ الرابع

Eemaan MADE EASY

PART 4 FOUR

معرفة

أنبياء اللّه ورُسُله

KNOWING

Allaah's Prophets and Messengers

مُحَمَّد ٱلجِبَالِي

Muhammad al-Jibaly

منشوراتُ ٱلكِتَابِ وٱلسُّنَّةِ

Al-Kitaab & as-Sunnah Publishing

***Eemaam* Made Easy - Part 4**

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بسم الله الرحمن الرحيم

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AL-KITAAB & AS-SUNNAH PUBLISHING

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PREFACE

Opening Sermon

إِنَّ ٱلْحَمْدَ للهِ، نَحْمَدُهُ ونَسْتَعِينُهُ وَنَسْتَغْفِرُهُ،
وَنَعُوذُ بِاللهِ مِنْ شُرُور أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا.
مَنْ يَهْدِهِ ٱللهُ فَلاَ مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ.

Al-hamdu lillaah. Indeed, all praise is due to Allaah. We praise Him and seek His help and forgiveness. We seek refuge with Allaah from our souls' evils and our wrong doings. He whom Allaah guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لاَ إِلَـٰهَ إِلاَّ ٱللهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ.
وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allaah — alone without any partners. And I bear witness that Muhammad (ﷺ) is His *'abd* (servant) and messenger. [1]

﴿يَا أَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللهَ حَقَّ تُقَاتِهِ،

---

1 The above two paragraphs, together with the following three portions of Qur'aan, are called *Khutbat ul-Haajah* (the Sermon of Need). Allaah's Messenger (ﷺ) often started his speeches with this sermon, and he was keen to teach it to his companions. The *hadeeth*s in this regard are recorded by Muslim, Aboo Daawood, an-Nasaa'ee, and others, and are narrated by Ibn Mas'ood, Ibn 'Abbaas, and others (رضي الله عنهم). A full discussion of the various reports of this sermon is provided by al-Albaanee in his booklet, "*Khutbat ul-Haajah*", published by al-Maktab ul-Islaamee, Beirut.

وَلاَ تَمُوتُنَّ إِلاَّ وَأَنْتُمْ مُسْلِمُونَ﴾ آل عمران ١٠٢

«O you who believe! Revere Allaah the right reverence, and do not die except as Muslims.» [1]

﴿يَا أَيُّهَا ٱلنَّاسُ ٱتَّقُوا رَبَّكُمُ ٱلَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَآءً، وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِ وَٱلأَرْحَامَ، إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ النساء ١

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women. Revere Allaah through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allaah is ever-watchful over you.» [2]

﴿يَاأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلاً سَدِيدًا﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ الأحزاب ٧٠-٧١

«O you who believe! Revere Allaah and say just words. He will then rectify your deeds and forgive your sins. He who obeys Allaah and His Messenger has certainly achieved a great victory.» [3]

أَمَّا بَعْدُ، فإِنَّ خَيْرَ ٱلْحَدِيثِ كِتَابُ ٱللهِ،
وَخَيْرَ الهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ)، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا،
وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ، وَكُلَّ ضَلاَلَةٍ فِي ٱلنَّارِ.

---

1 *Aal 'Imraan* 3:102.
2 *An-Nisaa'* 4:1.
3 *Al-Ahzaab* 33:70-71.

Indeed, the best speech is Allaah's (ﷻ) speech; the best guidance is Muhammad's (ﷺ) guidance; and the worst matters (in creed or worship) are those innovated (by the people), for every innovated matter is a *bid'ah* (prohibited innovation), and every *bid'ah* is an act of misguidance that (whoever initiated it) will reside in the Fire. [1]

A Word to Parents and Educators

The Goals of True Education

True Education is that which improves a person's knowledge and understanding of his *Deen*. It makes him more aware of the purpose of his creation and his role in this life. It builds in his heart a strong belief that enables him to distinguish between the right and wrong, and a strong *eemaan* that compels him to abide by the right and refrain from the wrong.

True education is a social necessity. It is a prerequisite for attaining success and dignity similar to those that were enjoyed by the first Muslim generations.

Faults in Current Islaamic Curricula

It is indeed sad to see that education, with the above goals, has largely vanished from among the Muslims. Most of those who took its lead lack in clear Islaamic knowledge and vision. In their heart, there is a great void that they attempt to fill with numerous imported educational theories, causing a severe distortion to the Islaamic identity.

Verily, a quick review of the available Islaamic curricula, as well as the books available for children's reading, exposes an obvious problem. There is an serious confusion in determining the right approach and material to present to the children.

We find that the themes of many Islaamic children's books

1 Muslim and others have recorded from Jaabir Bin 'Abdillaah (ﷺ) that Allaah's Messenger (ﷺ) used to start his speeches with this paragraph.

revolve around magic and superstition, deviant beliefs and practices, historical falsehoods and slanders, offensive thought, or disguised invitations to religious or ideological beliefs that contradict Islaam!

MENDING THE RIFT

All of this has prompted us to write for our beloved youth books meant to help in filling the current gaps and mending the current rifts.

In these books, as in the rest of our publications, we base the material that we present on the authentic sources: Allaah's Book, His Messenger's (ﷺ) Sunnah, and the clear understanding of the true scholars of Islaam.

In these books, we use easy language and present the concepts in a simplified manner. We do this without compromising the accuracy or breadth of coverage. This makes these books ideal as textbooks for elementary and intermediate school levels. In addition, their attractive appearance and numerous exercises make them useful sources of both knowledge and entertainment.

This publication is, therefore, a humble response to our realization of a great responsibility: the responsibility of bringing forth, before the English speaking youth, reading and study materials that refine the Islaamic concepts and present Islaam pure and simple, as close as possible to the way that it was understood and practiced by its early good pioneers - the *Salaf*.

Eemaan Made Easy

The "*Eemaan* Made Easy" series covers the six pillars of *Eemaan* mentioned in the *hadeeth* of Jibreel (عليه السلام) and elaborates on some subjects related to them. The material is well-founded on authentic proofs from the Qur'aan and Sunnah. The books are written in easy language, making them accessible to individuals with limited vocabulary.

This series covers the six pillars of *Eemaan* and related subjects as follows:

1. Knowing Allaah
2. Knowing the Angels
3. Knowing Allaah's Books & the Qur'aan
4. Knowing Allaah's Prophets & Messengers
5. Knowing the Last Day
6. Knowing Allaah's Decree — the *Qadar*

Each book is structured into chapters, sections, and subsection to organize learning and facilitate grasping the concepts. Furthermore, each chapter includes exercises to emphasize, review, and reinforce the concepts. All of this makes the *Eemaan Made Easy* series a valuable source of reliable study material for schools and individuals.

Technicalities

Translating and Transliterating Arabic

In our attempt to minimize the use of Arabic terms, we use transliterated Arabic terms in the following two situations only:

a) When no English expression is found that can reflect the same meaning as the original term.

b) When it is judged that an Arabic term is of such importance that it is essential to familiarize the reader with it.

At the end of this book, we have included a glossary defining common Arabic terms that fulfill the above criteria.

Except for proper nouns, transliterated Arabic terms are *italic*ized. In general, the rules of English pronunciation can be applied. The following table includes additional symbols employed in this book to help pronounce Arabic terms.

Symbol	Stands for	English Equivalent Sounds
aa, Aa	(ا) *Alif* (long vowel a)	Mostly: Man, sad. At times: Father, hard, god.
oo, Oo	(و) *Waaw* (long vowel u)	Root, soup, flute.
ee, Ee	(ي) *Yaa'* (long vowel i)	Seed, lean, piece, receive.
'	(ء) *Hamzah*	The first consonant vocal sound uttered when saying: at, it or oh.
Th, th	(ث) *Thaa'*	Three, moth.
H, h	(ح) *Haa'*	No equivalent. Produced in the lower throat, below "h". Resembles the sound produced after swallowing.
Kh, kh	(خ) *Khaa'*	No equivalent. Produced in the back of the mouth and top of the throat.
Th, th	(ذ) *Thaal*	There, mother.
S, s	(ص) *Saad*	A deeper "s" sound. Somewhat close to the "sc" in "muscle".
Dh, dh	(ض) *Dhaad*	Sounds deeper than a "d". Produced by touching the tongue to the mouth's roof.
T, t	(ط) *Tah*	Similar but deeper than a "t".
Z, z	(ظ) *Zah*	A deeper *thaal*, produced by touching the tip of the tongue to the back of the front teeth.
'	(ع) *'Ayn*	Produced in the bottom of the throat, underneath "h".

Symbol	Stands for	English Equivalent Sounds
Gh, gh	(غ) *Ghayn*	A gurgling sound produced in the back of the mouth, just above the *khaa'*. Similar to the "R" in some french accents.
Q, q	(ق) *Qaaf*	Somewhat similar to the "c" in "coffee".

TRANSLATING AND REFERENCING QUR'AAN AND *HADEETH*

The Qur'aan contains Allaah's exact words. These words cannot be exactly translated into other languages because of possible misinterpretations and limited human understanding. When an *aayah* is cited, the Arabic text is quoted followed, between double angle quotation marks, by the English meaning in «**boldface**». The meaning is extracted from books of *tafseer* and accessible translations.

The location of a Qur'aanic citation is specified in a footnote, providing the name of the *soorah*, its number, and the number(s) of the *aayah*(s) cited.

Similarly, the Arabic text of a *hadeeth* is quoted first. Its meaning is then presented in ‹**boldface**›, between single angle quotation marks. If the *hadeeth* relates a supplication, we usually present, as well, a full transliteration to help pronounce the supplication.

A footnote normally specifies the location of a cited *hadeeth* in the books of Sunnah, as well as its degree of authenticity and the names of scholars who made such a judgement.

NOTABLE UTTERANCES

Out of love, appreciation, gratitude or other noble feelings, a Muslim is encouraged to say certain phrases at the mention of Allaah, His messengers, the angels, the *sahaabah*, or other righteous Muslims. We present these phrases in condensed Arabic calligraphy as follows:

Phrase	Said after	Transliteration	Meaning
ﷻ	Allaah's Name	*Subhaanahoo wa ta'aalaa.*	He is exalted above weakness and indignity.
ﷻ	Allaah's Name	*'Azza wa-jall.*	May He be exalted and glorified.
ﷻ	Allaah's Name	*Jalla jalaaluh.*	May His glory be exalted.
ﷺ	Muhammad or other prophets	*Salla 'Llaahu 'alayhi wa sallam.*	Allaah's peace and praise be on him.
ﷺ	Prophets and angels	*'Alayh is-Salaam.*	Peace be on him.
ﷺ	A male companion	*Radhiya 'Llaahu 'anhu.*	May Allaah be pleased with him.
ﷺ	A female companion	*Radhiya 'Llaahu 'anhaa.*	May Allaah be pleased with her.
ﷺ	Two companion	*Radhiya 'Llaahu 'anhumaa.*	May Allaah be pleased with them.
ﷺ	Several companions	*Radhiya 'Llaahu 'anhum.*	May Allaah be pleased with them.
ﷺ	A scholar or righteous Muslim.	*Rahimahu 'Llaah.*	May Allaah have mercy on him.

When coming across any of these symbols, the reader is advised to say the complete phrase in order to obtain the reward of saying the appropriate *thikr* or *du'aa'*.

Acknowledgements

All praise and thanks are due to our Lord (ﷻ) who facilitated completing this work. And may Allaah reward all the Muslims who helped and supported this effort in any way. In particular, may Allaah reward 'Abdullah al-Jibaly for designing the cover, and Aalaa' al-Jibaly for proofreading the manuscript.

We ask Allaah (ﷻ) to make this humble effort helpful and fruitful to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

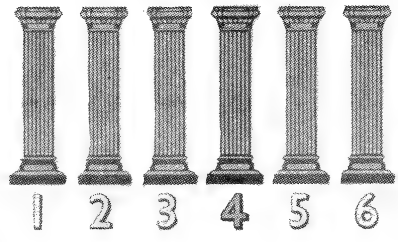
Our Lord, forgive us and all of the believers, and bestow Your peace and praise upon our Prophet Muhammad (ﷺ).

Muhammad al-Jibaly
24 *Rajab* 1423
30 September 2002

CHAPTER 1

THE FOURTH PILLAR

The Six Pillars of Faith



In the first book of this series (Knowing Allaah), we discussed the Six Pillars of Faith. They were mentioned in the *hadeeth* of Jibreel (عليه السلام) — when he came to the Prophet (ﷺ) and asked him about **Islaam, *Eemaan,*** *Ihsaan,* and the Last Hour. The Six Pillars are:

1. Belief in Allaah
2. Belief in the angels
3. Belief in the books
4. **Belief in the messengers**
5. Belief in the Last Day
6. Belief in the *qadar*.

We must believe in all of these pillars. Allaah (سبحانه وتعالى) mentions the first four of them in the following *aayah*:

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ﴾ البقرة ٢٨٥

«The Messenger (Muhammad) believes in what was sent down to him from his Lord (Allaah). The believers do too. They all believe in Allaah, His angels, His books, and His messengers.» [1]

Allaah (ﷻ) also mentions five of them in the following *aayah*:

﴿لَيْسَ ٱلْبِرَّ أَنْ تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ، وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ، ...﴾ البقرة ١٧٧

«Being good does not only mean that you turn your faces toward east or west (in the prayer); being good means that one believes in Allaah, the Last Day, the angels, the books (of Allaah), and the prophets, ...» [2]

Anyone who does not believe in every single one of these pillars is not a true believer. Allaah (ﷻ) says:

﴿وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْآخِرِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ۝﴾ النساء ١٣٦

1 *Soorat al-Baqarah* 2:285.
2 *Soorat al-Baqarah* 2:177.

«Anyone who does not believe in Allaah, His angels, His books, His messengers, or the Last Day, is truly greatly misguided.» [1]

A true believer must believe in all of Allaah's messengers. Believing in the messengers that Allaah sent to the people is the fourth pillar of belief. This is our subject of study in this book.

Defining a "Prophet" and a "Messenger"

Arabic Meanings

In Arabic, "prophet" is *"nabee"*. *Nabee* comes from the word *naba'*, which means news or information. So, a *nabee* is a person who is given special information by Allaah (ﷻ). This information is called *wahy* (revelation).

The Arabic for "messenger" is *"rasool"*. A *rasool* is a person who carries a *"risaalah"* or "message". A *rasool* from Allaah (ﷻ) is a person who brings a message from Allaah to guide the people to the right path. This message comes to him through *wahy*.

The Revelation

The knowledge that a prophet receives is called *wahy* or revelation. *Wahy* comes to a prophet in one of three forms. Allaah (ﷻ) says:

1 *Soorat an-Nisaa'* 4:136.

﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا، أَوْ مِن وَرَآئِ حِجَابٍ، أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَآءُ، إِنَّهُ عَلِيٌّ حَكِيمٌ ۝﴾ الشورى ٥١

«It is not for any human being that Allaah should speak to him except by inspiration, or from behind a partition, or that He sends a messenger (angel) to reveal, by His permission, what He wills. Indeed, He is High and Wise.» [1]

We see in this *aayah* the three forms of *wahy*:

1. Inspiration, which is a knowledge that Allaah (ﷻ) puts directly into a prophet's heart.

2. Direct speech. In this case, Allaah (ﷻ) would speak to a prophet directly, but the prophet would not be able to see Allaah. Allaah (ﷻ) tells us how this happened with Moosaa:

﴿وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ: "رَبِّ أَرِنِيٓ أَنظُرْ إِلَيْكَ." قَالَ: "لَن تَرَانِي." ﴾ الأعراف ١٤٣

«When Moosaa came to the meeting with Us, and his Lord spoke to him, he said, "My Lord, allow me to see You." He said,

1 *Soorat ash-Shooraa* 42:51.8

"You will not be able to see Me."» [1]

3. An angel would bring the revelation to the prophet. The angel is usually Jibreel (عليه السلام). This is the most common way of *wahy*.

Difference between a Prophet and a Messenger

What is then the difference between a prophet and a messenger? The *'ulamaa* (or scholars) have different opinions about this. By going through the following rules, we will be able to reach the best opinion.

1. **There is much in common** between a prophet and messenger. For example, (a) they both receive *wahy*, (b) they both are required to guide the people with the *wahy* that they receive, (c) they both have great qualities such as truthfulness, patience, and honesty.

2. When Allaah (سبحانه وتعالى) mentions **"prophets" or "messengers"**, He **usually** means those who received His *wahy* and delivered it to other people. In these cases, both words **mean the same thing** (they are interchangeable).

3. Yet, **there is a difference** between a prophet and a messenger. **Sometimes**, Allaah (سبحانه وتعالى) talks about them as being different. For example, He says:

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1 *Soorat al-A'raaf* 7:143.

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَٰنُ فِيٓ أُمْنِيَّتِهِۦ﴾ الحج ٥٢

«We did not send before you (O Muhammad) neither a messenger nor a prophet except that, when he spoke, Satan threw into his talk (some misunderstanding).» [1]

4. All prophets and messengers called the people to the same basic matters of *deen* (religion), such as beliefs and morals. **Beliefs and morals are always the same in all of Allaah's messages.**

5. Allaah (ﷻ) sent messages to different peoples through the time. The messages changed according to the people's situations. Every **"new message" brought new instructions** in matters of laws or regulations, but not in beliefs or morals.

6. When we want to stress the difference between a prophet and a messenger we say that:

   a) **A messenger** is a man who had **received** from Allaah (ﷻ) **a new message** to teach to the people.

   b) **A prophet** is a man who **was sent** by Allaah to teach a message that was given to a messenger

1 *Soorat al-Hajj* 22:52.

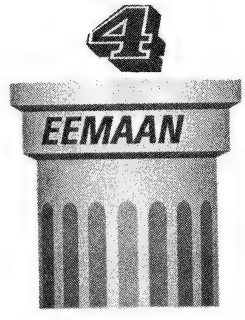
before him. Al-Albaanee (رحمه الله) said:

> "A prophet is sent affirming a previous law. On the other hand, a messenger is sent by Allaah with a law, new or old, to which he calls the people." [1]

7. Thus, **every messenger was also a prophet**, because he was required to teach a message that Allaah revealed to him. But **not every prophet was a messenger**, because some prophets did not come with new messages.

Most of our discussion in this book is about the common qualities of prophets and messengers. Thus, we will be using the two words interchangeably. At the same time, we will make it clear when there are things that apply only to messengers but not to prophets.

Believing in the Prophets



No Distinction Between Them

Allaah (عز وجل) has made it part of a Muslim's faith to believe in all of His prophets and messengers without exception. All of them have been chosen by Allaah to guide His creation. Allaah (سبحانه وتعالى) says:

1 *As-Saheehah* vol. 6.1, p. 369.

﴿قُولُوٓاْ ءَامَنَّا بِٱللَّهِ، وَمَآ أُنزِلَ إِلَيۡنَا، وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ، وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ، وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ، لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ، وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ۝﴾ البقرة ١٣٦

«Say: We believe in Allaah and the revelation given to us, and that given to Ibraaheem and Ismaa'eel and Ishaaq and Ya'qoob and the Sons (of Ya'qoob), and that given to Moosaa and 'Eesaa, and that given to all the prophets from their Lord. We have no prejudice against anyone of them, and to Him we submit.» [1]

We must believe in all of Allaah's true prophets. We may not distinguish between them and say that we like some of them and dislike others. We must love them all, without exception. Allaah (ﷻ) says:

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ، وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ، لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦ﴾ البقرة ٢٨٥

«The Messenger believes in what was sent down to him from his Lord, and and so

1 *Soorat al-Baqarah* 2:136.

do the believers. They all believe in Allaah, His angels, His books, and His messengers. "We make no distinction between any of His messengers."» [1]

A person who believes in some of the messengers and rejects others is not a believer. He will not enter *Jannah,* and will be punished in hell. Allaah (ﷻ) says:

﴿إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِاللهِ وَرُسُلِهِۦ، وَيُرِيدُونَ أَن يُفَرِّقُواْ بَيْنَ ٱللهِ وَرُسُلِهِۦ، وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُواْ بَيْنَ ذَٰلِكَ سَبِيلاً ۞ أُوْلَٰٓئِكَ هُمُ ٱلْكَافِرُونَ حَقًّا، وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا۞﴾ النساء ١٥٠-١٥١

«Indeed, those who disbelieve in Allaah and His messengers, wishing to separate between Allaah and His messengers, and say, "We believe in some but reject others," wishing to take that as a middle course — Those are the true disbelievers; and We have prepared for the disbelievers a shameful punishment.» [2]

Fruits of Believing in the Prophets

How would we benefit from holding the correct belief

1 *Soorat al-Baqarah* 2:282.
2 *Soorat an-Nisaa'* 4:150-151.

in the prophets?

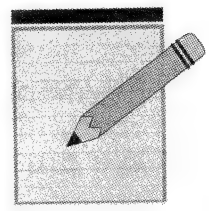
* We would know their importance in our religion.
* We would regard them as the best of people.
* We would love and respect them.
* We would view they are our true leaders.
* We would want to follow their footsteps.
* We would make them our models and ideals.
* We would hope to be with them in *Jannah.*

Ibn ul-Qayyim (ﷺ) said:

> "Indeed, there is no way to happiness and success, in the first or last life, except through the messengers. There is no way to knowing good from evil except through them. Allaah's acceptance can never be attained except through them. Good deeds and sayings and manners are nothing except their guidance and teachings. They are the heavy scale (of goodness). The deeds and sayings should be weighed against their deeds and sayings ... The need for them is greater than the body's need for its soul, or the eye's need for its sight, or the soul's need for its life ... No one can feel this except a living heart." [1]

1 *Zaad ul-Ma'aad* 1:15.

Questions and Exercises



1. In the following table, check all true statements (13 points):

	Statement	✓
a	Belief in the messengers is the fourth pillar of faith.	
b	There are five pillars of faith mentioned in Jibreel's *hadeeth*.	
c	A believer must believe in all pillars of faith.	
d	In the Qur'aan, "prophet" and "messenger" usually mean the same thing.	
e	There is never a difference in the Qur'aan between "a prophet" and "a messenger".	
f	Beliefs and morals do not change in Allaah's messages.	
g	A new message from Allaah brings new rules.	
h	A messenger receives a new message (or law) from Allaah.	
i	A prophet does not have to receive a new message (or law) from Allaah.	
j	Every messenger is a also a prophet.	

	Statement	✓
k	Every prophet is also a messenger.	
l	We must believe in all of the prophets.	
m	Moosaa (عليه السلام) was not able to see Allaah.	

2. Give a brief explanation of each Arabic word in the following list (5 points):

	Word	Brief Explanation
❶	*Wahy*	
❷	*Naba'*	
❸	*Nabee*	
❹	*Risaalah*	
❺	*Rasool*	

3. Rejecting some of the prophets is (put a ✓ next to the right answer, 2 points):

	Permissible		A small sin
	A major sin		An act of disbelief

4. Mention the three forms of *wahy* (3 points):

❶	
❷	
❸	

5. Mention six benefits of believing in the prophets (6 points):

❶	
❷	
❸	
❹	
❺	
❻	

6. Mention three areas of similarity between a prophet and a messenger (3 points):

❶	
❷	
❸	

7. Write, in your own words, a summary of Ibn ul-Qayyim's statement that was cited in this chapter (5 points):

CHAPTER 2

COUNTING THE PROPHETS

The First and the Last

THE FIRST PROPHET

Aadam (ﷺ) was the first man. Allaah created him with His hands [1]. From Aadam's rib, Allaah created his wife [2]. And from the two of them, all people descended [3]. So, Aadam is the great-grandfather of every human being.

In the ancient times, the people used to be huge in size, and they lived much longer than we do now. Our Prophet (ﷺ) tells us that Aadam lived 960 years [4], and Nooh (ﷺ) lived close to a thousand years as well.

Aadam was a very tall man — a giant by today's standards. Aboo Hurayrah (رضي الله عنه) reported that the

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1 Allaah mentions this in the Qur'aan (38:75).

2 Allaah mentions in the Qur'aan (4:1) that He created Aadam's wife from Aadam. Also, the Prophet (ﷺ) told us that the woman was created from the man's rib. This was reported by Aboo Hurayrah and recorded by al-Bukhaaree and Muslim.

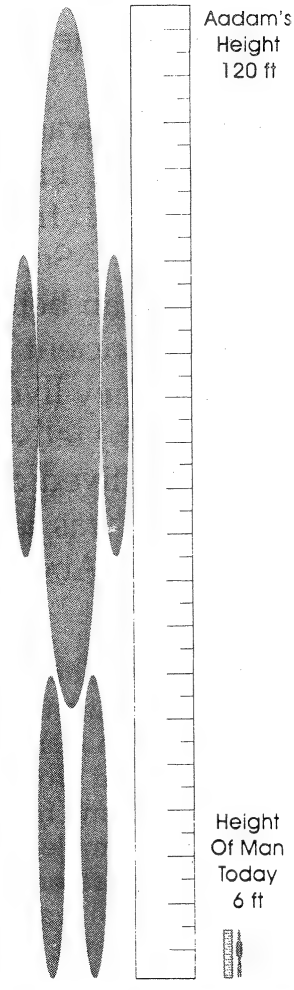
3 As, for example, in *Soorat an-Nisaa'* 4:1.

4 This was recorded by at-Tirmithee and others from Aboo Hurayrah. It was verified to be authentic by al-Albaanee (*Saheeh ut-Tirmithee* no. 2683).

Prophet (ﷺ) said:

«خلق اللّهُ آدمَ على صورته وطولُه ستون ذراعاً،
فلم تَزلِ الخلقُ تنقصُ بعده حتى الآن.»

‹Allaah created Aadam according to his (Aadam's) image, and he was sixty arm-spans tall. After him, the size of people continued to shrink until now.› [1]



An arm-span is the distance from a man's elbow to his fingertips. It is about two feet (or sixty centimeters). So, Aadam was about 120 feet (or **40** meters) tall.

Some people are not sure **if** Aadam was a prophet or not. **But** our Prophet Muhammad (ﷺ) tells **us** that Aadam (ﷺ) was a prophet — the first prophet.

Aboo Umaamah (رضي الله عنه) reported that a man asked the Prophet Muhammad (ﷺ), "O Allaah's Messenger, was Aadam a prophet?" The Prophet (ﷺ) replied:

1 This *hadeeth* was recorded by al-Bukhaaree, Muslim, and others.

«كان آدمُ نبياً مُكَلَّماً. كان بينه وبين نوحٍ عشرة قرون.
وكانت الرسل ثلاثُمِائةٍ وخمسةَ عشر.»

‹Aadam was a prophet, spoken to (by Allaah). Between him and Nooh were ten centuries. And the messengers were three hundred and fifteen in number.› [1]

THE FIRST MESSENGER

While Aadam (ﷺ) was the first prophet, Nooh (ﷺ), who came 1000 years after him, was the first messenger. Anas (ﷺ) reported that the Prophet (ﷺ) said:

«أولُ نبيٍّ أُرسِل نوح.»

‹The first prophet who was sent (as a messenger) was Nooh.› [2]

THE LAST PROPHET AND MESSENGER

The last prophet and messenger is our Prophet

1 This *hadeeth* was recorded by Ibn Hibbaan, at-Tabaraanee, and others. It was verified to be authentic by al-Albaanee (*as-Saheehah* no. 2668).

2 This *hadeeth* was recorded by Ibn 'Asaakir and ad-Daylamee. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'* no. 2585 and *as-Saheehah* no. 1289).

Muhammad (ﷺ). Allaah (ﷻ) says about him:

﴿مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَـٰكِن رَسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّينَ﴾ الأحزاب ٤٠

«Muhammad is not the father of any of the men among you, but is the Messenger of Allaah and the seal (last) of the prophets.» [1]

The same meaning is mentioned in many *hadeeth*s. For example, Aboo Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said about himself:

«وخُتِمَ بي النبيون.»

‹The prophets were sealed (or concluded) by me.› [2]

All Nations Had Messengers

There have been many, many generations of people since Aadam. In every generation, there have been many nations spread all over Earth. Allaah (ﷻ) would not neglect any of them. He made sure that all of them received guidance. Allaah (ﷻ) says:

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1 *Soorat al-Ahzaab* 33:40.

2 This *hadeeth* was recorded by Muslim, at-Tirmithee, and others.

﴿وَإِن مِّنْ أُمَّةٍ إِلاَّ خَلاَ فِيهَا نَذِيرٌ﴾ فاطر ٢٤

«There never was a nation but a warner had passed among them.» [1]

And He (ﷻ) says:

﴿وَلِكُلِّ أُمَّةٍ رَسُولٌ﴾ يونس ٤٧

«For every nation there is a messenger.» [2]

And He (ﷻ) says:

﴿تَاللهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ﴾ النحل ٦٣

«By Allaah, We indeed have sent (messengers) to nations before you (O Muhammad).» [3]

Number of Prophets and Messengers

From the above, we realize that a large number of prophets must have passed over Earth between Aadam (ﷺ) and Muhammad (ﷺ). Of course, we do not know all of them.

Allah (ﷻ) names some of His prophets in the

1 *Soorat Faatir* 35:24.
2 *Soorat Yoonus* 10:47.
3 *Soorat An-Nahl* 16:63.

Qur'aan and in the Sunnah. But there are many prophets whom He does not mention to us. Allaah (ﷻ) says:

﴿وَرُسُلاً قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ
وَرُسُلاً لَّمْ نَقْصُصْهُمْ عَلَيكَ﴾ النساء ١٦٤

«And (We sent) messengers of whom We told you (O Muhammad), and messengers of whom We did not tell you.» [1]

A large number of prophets was sent to the Children of Israa'eel (the Jews), mostly after Moosaa. Aboo Hurayrah (رضي الله عنه) said that the Prophet (ﷺ) said:

«كانت بنو إسرائيلَ تسوسُهم الأنبياءُ، كلّما هَلَك نبيٌّ
خَلَفَهُ نَبِيٌّ. وإنّه لا نبي بعدي.»

‹The Children of Israa'eel used to be ruled by prophets. Each time a prophet died, another prophet came. But indeed, there is no prophet after me.› [2]

In fact, we only know a very small number of the prophets that Allaah (ﷻ) sent. Aboo Umaamah (رضي الله عنه) reported that the Prophet Muhammad (ﷺ) said:

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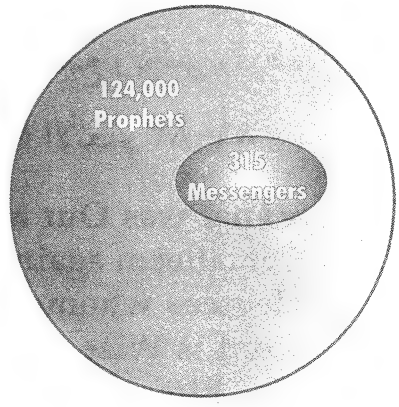
1 *Soorat an-Nisaa'* 4:164.
2 This *hadeeth* was recorded by al-Bukhaari, Muslim, and others.

«عدد الأنبياء مائة ألفٍ وأربعةٌ وعشرون ألفاً، الرسل
من ذلك ثلاثُمِائةٍ وخمسةُ عشر، جماً غفيراً.»

‹The number of prophets is one hundred and twenty-four thousand. From this number, the messengers are three hundred and fifteen — a very large number.› [1]



Prophets Mentioned in the Qur'aan and Sunnah

THE PROPHETS MENTIONED IN THE QUR'AAN

Allaah (ﷻ) mentions the names of twenty-five (25) prophets in various places of the Qur'aan. Eighteen (18) of them are mentioned in the following *aayaat*:

﴿وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ، نَرْفَعُ دَرَجَٰتٍ
مَّن نَّشَآءُ، إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ۞ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ

1 This *hadeeth* was recorded by Ahmad, Ibn Hibbaan, at-Tabaraanee, and others. It was verified to be authentic by al-Albaanee (*as-Saheehah* no. 2668).

وَيَعْقُوبَ، كُلًّا هَدَيْنَا، وَنُوحًا هَدَيْنَا مِن قَبْلُ. وَمِن ذُرِّيَّتِهِ
دَاوُودَ وَسُلَيْمَـٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَـٰرُونَ، وَكَذَٰلِكَ
نَجْزِي ٱلْمُحْسِنِينَ ۝ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ،
كُلٌّ مِّنَ ٱلصَّـٰلِحِينَ ۝ وَإِسْمَـٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا،
وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَـٰلَمِينَ ۝﴾ الأنعام ٨٣-٨٦

«That was Our argument, which We gave Ibraaheem against his people. We raise by degrees whomever We will. Indeed, your Lord is Wise and Knowing. And We gave to him (to Ibraaheem) Ishaaq and Ya'qoob, and guided all of them.

And We had guided Nooh before that. And among his descendants are: Daawood, Sulaymaan, Ayoob, Yoosuf, Moosaa, and Haaroon. This is how We reward those who do good. Also (of Nooh's descendants are): Zakariyyaa, Yahyaa, 'Eesaa, and Ilyaas — and all of them were righteous. And also: Ismaa'eel, Ilyasa', Yoonus, and Loot — all of whom We favored over other people.» [1]

THE PROPHETS ONLY MENTIONED IN THE SUNNAH

In the Qur'aan, Allaah (ﷻ) tells us about two prophets

1 *Soorat al-An'aam* 6:83-86.

without mentioning their names. Their names are only mentioned in the Sunnah. These prophets are al-Khadir and Yoosha'.

In *Soorat al-Kahf,* Allaah (ﷻ) tells us how Moosaa (ﷺ) and his servant met a man and had a few incidents with him. [1]

The Prophet Muhammad (ﷺ) told us that the man that Moosaa and his servant met was al-Khadir (ﷺ). The Prophet (ﷺ) also told us that Moosaa's servant was Yoosha', who later became a prophet. [2]

Yoosha' was the prophet who led the Children of Israa'eel into Palestine after the death of Moosaa (عليه السلام). During the fight with the pagans who were in Jerusalem, Allaah helped Yoosha' with a great miracle. Aboo Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«ما حُبِست الشمسُ على بشرٍ قَطُّ، إلاّ على يوشعَ بنِ نونَ ليالِيَ سار إلى بيت الْمقدس.»

‹Never was the sun stopped for a human being — except for Yoosha' Bin Noon during (one of) the evenings when he attacked Jerusalem.› [3]

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1 *Soorat al-Kahf* 18:60-82.

2 Recorded by al-Bukhaaree and others.

3 This *hadeeth* was recorded by Ahmad, Ibn 'Asaakir, and others. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'*

PROPHETS MENTIONED WITHOUT NAME

There are cases where Allaah (ﷻ) tells us about some prophets without mentioning their names. For example, Allaah (ﷻ) tells us of a prophet who came after the time of Moosaa (عليه السلام) and just before Daawood (عليه السلام). He (ﷻ) says:

﴿أَلَمْ تَرَ إِلَى ٱلْمَلَإِ مِن بَنِي إِسْرَٰٓءِيلَ مِن بَعْدِ مُوسَىٰ، إِذْ قَالُوا۟ لِنَبِىٍّ لَّهُمُ: "ٱبْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِى سَبِيلِ ٱللَّهِ." ﴾ البقرة ٢٤٦

> **«Have you not heard of the superiors among the Children of Israa'eel after the time of Moosaa? They said to one of their prophets, "Send us a king, and we will fight in the way of Allaah."»** [1]

Allaah does not tell us the name of this prophet. [2]

Similarly, the Prophet Muhammad (ﷺ) told us about some prophets without mentioning their names.

AL-ASBAAT (THE SONS)

Al-Asbaat are also prophets that Allaah does not tell us their specific names. They are mentioned five times in

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no. 5612 and *as-Saheehah* no. 2226).

1 *Soorat al-Baqarah* 2:246.

2 The Bible indicates that this prophet's name was Samuel. But we have no proof for this in our texts.

the Qur'aan. [1] For example, Allaah (ﷻ) says:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيْمَٰنَ ۚ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ۞﴾ النساء ١٦٣

«We have surely revealed to you (O Muhammad) like We revealed to Nooh and the prophets after him. We also revealed to Ibraaheem, Ismaa'eel, Ishaaq, Ya'qoob, *al-Asbaat* (the Sons), 'Eesaa, Ayyoob, Yoonus, Haaroon, and Sulaymaan. We also gave Daawood the Zaboor.» [2]

In this *aayah,* Allaah (ﷻ) mentions the names of eleven (11) prophets. He also mentions "the Sons" as prophets who received revelation from Him. "The Sons" are Ya'qoob's twelve sons. Yoosuf (ﷺ) was the second-to-youngest among them. The names of the other eleven sons are not mentioned in the Qur'aan or Sunnah. However, their names may be found in the Bible. For example, Yoosuf's full brother's name was Benjamin.

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1 In 2:136, 2:140, 3:84, 4:163, and 7:160.
2 *Soorat an-Nisaa'* 4:163.

THOSE THAT WE ARE NOT SURE IF THEY WERE PROPHETS

We cannot know if a certain person was a prophet or not unless Allaah (ﷻ) tells us. There are some good individuals mentioned in the Qur'aan and Sunnah, but we are not sure if they were prophets. These include 'Uzayr (Ezra), Luqmaan, Thul Qarnayn, and Tubba'.

In regard to the last two, Aboo Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«ما أدري تُبَّعٌ أنبياً (ألعيناً) كان أم لا،
وما أدري ذا القرنين أنبياً كان أم لا.»

‹I do not know if Tubba' was a prophet (or a cursed person) or not. And I do not know if Thul Qarnayn was a prophet or not.› [1]

Tubba' is mentioned a few times in the Qur'aan. The *'ulamaa* agree that he was a powerful king of ancient Yemen. At first, he did not believe in Allaah; but he became a believer later. Sahl Bin Sa'd and Ibn 'Abbaas (ﷺ) reported that the Prophet (ﷺ) said:

«لا تَسُبّوا تُبّعاً، فإنه كان قد أسلم.»

‹Do not curse Tubba' because he had

1 This *hadeeth* was recorded by al-Haakim, al-Bahyhaqee, and others. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'* no. 5524 and *as-Saheehah* no. 2217).

submitted to Allaah.› [1]

List of Known Prophets

The following table lists the prophets whose names are mentioned in the Qur'aan or Sunnah. As much as possible, we have arranged this list in a chronological (time-based) order. Next to a prophet's Islaamic name, we mention the English Biblical name because some Islaamic writers and speakers use it. We have put a star next to the names that only come from the Sunnah.

Prophet's Name	Biblical Name	اسم النبي
Aadam	Adam	آدم
Idrees [2]	Enoch	إدريس
Nooh	Noah	نوح
Hood	---	هود
Saalih	---	صالح
Ibraaheem	Abraham	إبْراهِيم

1 This *hadeeth* was recorded by Ahmad, at-Tabaraanee, and others. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'* no. 7319 and *as-Saheehah* no. 2423).

2 Some translations identify Idrees as the Biblical Enoch. However, there is no strong proof for this.

Prophet's Name	Biblical Name	اسم النبي
Loot	Lot	لوط
Ismaa'eel	Ishmael	إسْماعِيل
Ishaaq	Isaac	إسْحاق
Ya'qoob	Jacob	يَعْقُوب
Yoosuf	Joseph	يوسُف
Shu'ayb	---	شعيب
Ayyoob	Job	أيُّوب
Thul Kifl [1]	Isaiah	ذو الكفل
Moosaa	Moses	موسى
Khadir *	---	خَضِر
Haaroon	Aaron	هارون
Yoosha' *	Joshua	يوشع
Daawood	David	داوود
Sulaymaan	Solomon	سُلَيْمان
Ilyaas	Elias	إلْيَـاس
Al-Yasa'	Elisha	ٱلْيَسَع
Yoonus (or Thun-Noon)	Jonah	يونُس

1 Some translations identify Thul Kifl as the Biblical Isaiah. However, there is no proof for this.

Prophet's Name	Biblical Name	اسم النبي
Zakariyyaa	Zechariah	زَكَرِيَّا
Yahyaa	John	يَحْيَى
'Eesaa	Jesus	عِيسى
Muhammad	---	محمد

The Best Messengers: *Uloo al-'Azm*

WHO ARE *ULOO AL-'AZM*?

Of the prophets and messengers that we mentioned above, the best are *"Uloo al-'Azm"*. *"Uloo al-'Azm"* means those who had strong determination or will-power. A person with strong determination would force himself to do what he believes to be right.

Uloo al-'Azm are the best of messengers because they did what Allaah commanded them without becoming weak or falling short. Allaah (ﷻ) tells His final Messenger (ﷺ):

﴿فَٱصْبِرْ كَمَا صَبَرَ أُوْلُواْ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ.﴾ الأحقاف ٣٥

«So be patient (O Muhammad), as were *Uloo al-'Azm* among the messengers.» [1]

1 *Soorat al-Ahqaaf* 46:35.

Most of the *'ulamaa'* agree that *Uloo al-'Azm* were only five messengers: Nooh (ﷺ), Ibraaheem (ﷺ), Moosaa (ﷺ), 'Eesaa (ﷺ), and Muhammad (ﷺ). Allaah (ﷻ) says:

﴿وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَـٰقَهُمْ، وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ، وَأَخَذْنَا مِنْهُم مِّيثَـٰقًا غَلِيظًا ۝﴾ الأحزاب ٧

«And (mention) when we took the promise (of obedience) from the prophets, and from you (O Muhammad), and from Nooh, Ibraaheem, Moosaa, and 'Eesaa. We took from them a strong promise.» [1]

The five *Uloo al-'Azm* are mentioned again in *Soorat ash-Shooraa* (42:13).

PROPHETHOOD AFTER NOOH AND IBRAAHEEM

The first two of *Uloo al-'Azm* were Nooh and Ibraaheem. They were so good and righteous that Allaah gave them a special favor: all prophets after them would be from their descendants (or children). Allaah (ﷻ) says:

﴿ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ، وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا

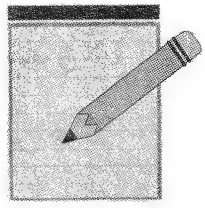
1 *Soorat al-Ahzaab* 33:7.

ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ، فَمِنْهُم مُّهْتَدٍ، وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ۞
ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا، وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ،
وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ﴾ الحديد ٢٦-٢٧

«We had sent Nooh and Ibraaheem and placed in their descendants prophethood and Scripture. Among them are those who were guided, but many of them were very disobedient. Following them, We sent Our messengers; and then We sent 'Eesaa, the son of Maryam, and gave him the Injeel (Gospel).» [1]

1 *Soorat al-Hadeed* 57:26-27.

Questions and Exercises



1. In the following table, check all true statements (6 points):

	Statement	✓
a	Allaah never sent a prophet to China.	
b	The Jews after Moosaa had lots of prophets.	
c	The *'ulamaa'* decide who is or is not a prophet.	
d	The sun was stopped for Thul Qarnayn.	
e	The best messengers are *Uloo al-'Azm*	
f	All prophets after Ibraaheem descended from him.	

2. Fill the names in the following list (4 points):

First prophet	
First messenger	
Last prophet	
Last messenger	

3. The two prophets that are mentioned in *Soorat al-Kahf* without names are (2 points):

4. Fill the numbers in the following list (10 points):

Aadam's height (in feet)	
Number of all prophets	
Years Aadam lived	
Centuries between Aadam and Nooh	
Number of all messengers	
Number of prophets named in the Qur'aan	
Number of prophets named in the Sunnah	
Number of *al-Asbaat*	
Number of times *al-Asbaat* mentioned in the Qur'aan	
Number of *Uloo al-'Azm*	

5. In the following table, put a check-mark (✓) next to the persons who are prophets for sure (12 points):

Idrees		Al-Khadir	
Thul-Qarnayn		Tubba'	
Thul-Kifl		Aadam	
Yahyaa		Loot	
Luqmaan		Haaroon	
Thun-Noon		Yoosha'	

CHAPTER 3

MISSION OF THE PROPHETS

Allaah (ﷻ) sent His messengers with a most important job. He sent them to deliver His teachings and guide the people with them. In what follows, we will see the most important ways in which the prophets carried out their job.

Elements of The Prophets' Mission

LEADING TO REFORM

The prophets were sent by Allaah (ﷻ) as truthful and sincere guides for the people. All of the prophets, Allaah's peace and blessings be upon them, had one purpose and goal: saving the people from misguidance, and leading them from darkness to light. They were leaders to goodness and reform, as Allaah (ﷻ) describes them:

﴿وَجَعَلْنَـٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا﴾ الأنبياء ٧٣

«We made them (the prophets) leaders,

guiding (the people) by Our command.» [1]

CALLING TO WORSHIPING ALLAAH ALONE

The most important part of the prophets' mission was calling the people to worshiping Allaah alone. Allaah (ﷻ) says:

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِي إِلَيْهِ أَنَّهُ لاَ إِلَـٰهَ إِلاَّ أَنَاْ فَاعْبُدُونِ۝﴾ الأنبياء ٢٥

«We did not send any messenger before you (O Muhammad) but have revealed to him that there is no (true) god except Me. So, worship Me (O people).» [2]

Allaah (ﷻ) also says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولاً أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّـٰغُوتَ.﴾ النحل ٣٦

«Indeed, We have sent to every nation a messenger (saying), "Worship Allaah (alone) and avoid false gods."» [3]

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1 *Soorat al-Anbiyaa'* 21:73.
2 *Soorat al-Anbiyaa'* 21:25.
3 *Soorat An-Nahl* 16:36.

GUIDING TO GOODNESS AND WARNING FROM EVIL

Every prophet worked hard to show his people the right way. He told them what is good for them and ordered them to do it. He warned them from every evil act and ordered them to stay away from it.

'Abdullaah Bin 'Amr (ﷺ) reported that the Prophet (ﷺ) said:

«إنه لم يكن نبيٌّ قبلي إلا كان حقاً عليه أن يدُلَّ أمّتَه على خير ما يعلمُهُ لها، وينذرَهُم شرَّ ما يعلمُه لها.»

‹Indeed, it was a right on every prophet before me to guide his people to the best that he knew for them, and to warn them from the evil that he knew for them.› [1]

BRINGING GLAD NEWS AND WARNING FROM PUNISHMENT

The prophets brought glad news to the good people: that Allaah is pleased with them and will reward them in the best way. He will admit them into *Jannah,* and they will remain in it forever.

The prophets also warned from disobeying Allaah and doing evil deeds. They told their people about the great punishment for the evildoers in Hell.

Allaah (ﷻ) says:

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1 This *hadeeth* was recorded by Muslim, Ahmad, and others.

﴿رُسُلاً مُّبَشِّرِينَ وَمُنذِرِينَ﴾ النساء ١٦٥

«The messengers bring glad news (to the good people) and warn (from Allaah's punishment).» [1]

And Allaah (ﷻ) says:

﴿وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلاَّ مُبَشِّرِينَ وَمُنذِرِينَ.﴾ الأنعام ٤٨

«We do not send the messengers except as carriers of glad news and as warners.» [2]

ESTABLISHING THE EVIDENCE AGAINST THE PEOPLE

On Judgment Day, the evildoers cannot claim that Allaah did not tell them what to do. Allaah sent many prophets to guide them, but they refused to obey them. The prophets and messengers will stand as witnesses to this, so that no one would claim that Allaah did not warn him. Allaah (ﷻ) says:

﴿رُسُلاً مُّبَشِّرِينَ وَمُنذِرِينَ، لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَى ٱللهِ حُجَّةٌ بَعْدَ ٱلرُّسُلِ، وَكَانَ ٱللهُ عَزِيزًا حَكِيمًا ۞﴾ النساء ١٦٥

«The messengers bring glad news (to the good people) and warn (from Allaah's punishment) so that the people will have

1 *Soorat an-Nisaa'* 4:165.
2 *Soorat al-An'aam* 6:48 and *Soorat al-Kahf* 18:56.

no argument against Allaah after the messengers. Allaah is always Mighty and Wise.» [1]

When Allaah sends a messenger to some people, the evidence is established against them. This means that they now know the right from the wrong. If they choose to disobey the messenger, they would deserve Allaah's punishment. Allaah (ﷻ) says:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً ۝﴾ الإسراء ١٥

«Never would We punish until We have sent a messenger.» [2]

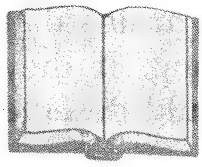
Bringing Laws and Justice to Humanity

By themselves, the people cannot establish justice. They cannot make laws that are pleasing to Allaah and fair to all of them. They need Allaah's guidance for this, and Allaah's guidance is delivered by His messengers. Allaah (ﷻ) says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ، وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ.﴾ الحديد ٢٥

1 *Soorat an-Nisaa'* 4:165.
2 *Soorat al-Israa'* 17:15.

«We have surely sent Our messengers with the clear signs. And We sent down with them the Scripture and the balance, so that the people would establish justice.» [1]



The "balance" is the law that allows the people to deal with each other fairly.

In many cases, the prophets ruled among their people and showed them how to follow Allaah's law. This was true about Aadam, Nooh (after the flood), Moosaa, Muhammad (ﷺ), and many other prophets. Allaah (ﷻ) says:

﴿أُولَٰئِكَ ٱلَّذِينَ آتَيْنَاهُمُ ٱلْكِتَابَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ، فَإِن يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا۟ بِهَا بِكَٰفِرِينَ ۝﴾ الأنعام ٨٩

«Those (prophets) are the ones to whom we gave the Scripture and authority and prophethood. So if these (disbelievers) reject it (the guidance), then We have entrusted it to a people who do not disbelieve in it.» [2]

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1 *Soorat al-Hadeed* 57:25.
2 *Soorat al-An'aam* 6:89.

ACTING AS EXCELLENT EXAMPLES FOR HUMANITY

Usually, it is not enough for the people to receive Allaah's (ﷻ) instructions. They would need to see how to follow these instructions in real life. The prophets showed the people how to follow Allaah's instructions in the best way. Thus, part of the prophets' mission was to act as excellent examples for the people. Allaah (ﷻ) says:

﴿أُولَـٰئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ، فَبِهُدَاهُمُ ٱقْتَدِهْ.﴾ الأنعام ٩٠

«Those (prophets) are the ones whom Allaah has guided, so from their guidance take an example.» [1]

As for the Last Messenger (ﷺ), Allaah (ﷻ) says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ الأحزاب ٢١

«You surely have in Allaah's Messenger an excellent example.» [2]

ASKING ALLAAH TO HELP THEIR PEOPLE

The prophets were very merciful toward their people. They wanted them to see the truth and be guided by

1 *Soorat al-An'aam* 6:90.
2 *Soorat al-Ahzaab* 33:21.

it. They made *du'aa* to Allaah to guide their people and save them.

Aboo Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«لكلّ نبيّ دعوةٌ مستجابة في أمّتَه، فتعجّل كل نبيّ دعوتَه، وإنّي خبّأتُ دعوتي شفاعةً لأُمّتي يوم القيامة.»

‹Every prophet had an acceptable *du'aa* for his people. Each prophet has already made his *du'aa*. But I have saved my *du'aa* for my *Ummah* to intercede for them on Judgment Day.› [1]

"Intercession" or *"shafaa'ah"* is to intercede with a strong person asking him to help others that need his help. Intercession with Allaah may only be done with His permission. The most important intercession on Judgment Day is when the Prophet (ﷺ) will devoutly ask Allaah to save his *Ummah* from the punishment and to admit them into *Jannah*.

We should not understand from this *hadeeth* that a prophet is granted just one acceptable supplication throughout his life. We know that this is not true and that Allaah accepts from the prophets much more than He accepts from other people. So, this *hadeeth* tells us that there is one MAJOR supplication that each prophet makes for his people and Allaah accepts it from him.

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1 This *hadeeth* was recorded by al-Bukhaari, Muslim, and others.

SEEKING NO MATERIAL REWARDS

The prophets were most concerned about pleasing Allaah and fulfilling His commands. They never cared about the worthless possessions of this worldly life. Allaah (ﷻ) tells us that the earlier prophets said to their people:

﴿وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ ۝﴾ الشعراء ١٠٩ و١٢٧ و١٤٥ و١٦٤ و١٨٠

«I do not ask from you any payment for it (my effort). My pay is only from the Lord of the worlds.» [1]

And Allaah (ﷻ) commanded His final Messenger (ﷺ) to say:

﴿قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَـٰلَمِينَ ۝﴾ الأنعام ٩٠

«Say (O Muhammad), "I do not ask from you any payment for it. It is only a reminder for the all people."» [2]

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1 *Soorat ash-Shu'araa'* 26: 109, 127, 145, 164, 180.
2 *Soorat al-An'aam* 6:90.

Allaah Supports His Prophets

ALLAAH GAVE THEM MIRACLES

Allaah (ﷻ) gave miracles to His prophets. A miracle is an exceptional power that is beyond human ability. For example, Allaah gave Moosaa the power to turn his stick into a huge snake. He gave 'Eesaa the ability to cure the sick and give life to the dead.

Aboo Hurayrah (رضي الله عنه) said that the Prophet (ﷺ) said:

«ما من نبيٍ من الأنبياء إلا أعطي من الآياتِ ما مثلُهُ آمنَ عليهِ البشرُ؛ وإنما كان الذي أوتيتُه وحياً أوحاه اللهُ إليَّ؛ فأرجو أن أكون أكثرَهُم تابعاً يوم القيامة.»

‹Every single prophet was given miracles that make the people believe in him. And I was only given a revelation from Allaah, so I hope to have the most followers on the Day of Resurrection.› [1]

The prophets did not do a thing without Allaah's permission. They did not bring a miracle without Allaah's help. Allaah (ﷻ) says:

﴿وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ.﴾ الرعد ٣٨

1 This *hadeeth* is recorded by al-Bukhaaree, Muslim, and Ahmad.

> **«It was not for any messenger to come with a sign (or miracle) except by Allaah's permission.»** [1]

ALLAAH ENABLED THEM TO DELIVER THE MESSAGE FULLY

Whenever Allaah sent a prophet to a people, many of his people opposed him. They tried to stop him from delivering Allaah's message by all means — even by trying to kill him. But Allaah (ﷻ) promised to protect His messengers from all harm until they were able to deliver the full message. Also, Allaah protected His messengers from making any mistakes in delivering the message. This is called *'ismah* (protection from faults).

Thus, when Allaah commanded the Prophet Muhammad (ﷺ) to deliver the message, Allaah (ﷻ) told him:

﴿وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ.﴾ المائدة ٦٧

> **«And Allaah will protect you from the people.»** [2]

Because of this protection, we rest assured that the message was delivered intact. We trust that no one was able to force the Messenger (ﷺ) to change his message.

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1 *Soorat ar-Ra'd* 13:38.
2 *Soorat al-Maa'idah* 5:67.

Allaah (ﷻ) says about His last Messenger (ﷺ):

﴿وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝﴾ النجم ٣-٤

«He (the Prophet) does not speak out of desire. It (what he says) is only a revelation revealed to him.» [1]

Any authentic instructions that we receive from the Prophet (ﷺ) are part of the message that Allaah (ﷻ) revealed to him. So, we have to accept them and follow them.

It is important to understand that *'ismah* does not mean that the prophets never made mistakes. It only means that they did not make any mistakes in delivering Allaah's message.

ALLAAH GAVE THEM VICTORY IN THIS LIFE

Allaah supported His prophets and gave them victory over their enemies. We can find many examples of this in the Qur'aan. Allaah gave victory to Nooh and drowned his disbelieving people. Allaah gave Ibraaheem victory over his people who wanted to burn him. He gave victory to Moosaa over Pharaoh, and so on.

Allaah (ﷻ) says:

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ، فَصَبَرُواْ عَلَىٰ مَا كُذِّبُواْ

1 *Soorat an-Najm* 53:3-4.

وَأُوذُواْ حَتَّىٰٓ أَتَاهُمْ نَصْرُنَا ﴾ الأنعام ٣٤

«Surely, many messengers before you were rejected (by their people), but they remained patient over the rejection. And they were harmed until our victory came to them.» [1]

And Allaah (ﷻ) says:

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ۞ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ۞ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ۞﴾

الصافات ١٧١-١٧٣

«Surely, Our word has already been given to our servants, the messengers: Indeed, they will be the winners, and our soldiers will be the victorious.» [2]

ALLAAH WILL GIVE THEM VICTORY IN THE HEREAFTER

The prophets are the most obedient people to Allaah. Because of this, they will be most victorious on Judgment Day. Allaah (ﷻ) says:

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا،

1 *Soorat al-An'aam* 6:34.
2 *Soorat as-Saaffaat* 37:171-173.

وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ۝ غافر ٥١

«Indeed, We give victory to Our messengers and the believers during the worldly life and on the Day when the witnesses will stand.» [1]

On Judgment Day, Allaah (ﷻ) will give all of His prophets great merits and favors. In addition, special merits will be given to specific prophets.

Aadam (عليه السلام) is the forefather of all people. We all descend from him. Because of this, he will be the first person that Allaah will call on Judgment Day. Aboo Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أوّل من يُدعى يوم القيامةِ آدمُ.»

‹Aadam will be the first person to be called on Judgment day.› [2]

After resurrection in the next life, all people will be brought together for the judgment. At that time, they will be all naked like the day that they were born. Later on, Allaah will clothe the righteous people, starting with Ibraaheem (عليه السلام). 'Aa'ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«أول من يُكسى من الخلائق إبراهيمُ.»

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1 *Soorat Ghaafir* 40:51.

2 This *hadeeth* was recorded by al-Bukhaaree.

‹Ibraaheem will be the first of all people to be clothed.› [1]

The Prophet Muhammd (ﷺ) will have many special virtues on Judgment Day. Aboo Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أنا سيد ولدِ آدم يوم القيامةِ، وأول من ينشق عنه القبرُ، وأول شافعٍ، وأول مُشَفَّع.»

‹I will be the chief of the children of Aadam on the Day of Resurrection. And I will be the first that the grave will split off me, and the first to intercede, and the first one whose intercession will be accepted.› [2]

Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أنا أولُ الناسِ يشفع في الجنة. وأنا أكثر الأنبياء تبعاً يوم القيامة، وأنا أول من يقرع باب الجنة.»

‹I will be the first to intercede for entering *Jannah*. I will have more

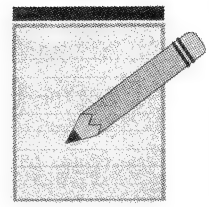
1 This *hadeeth* was recorded by al-Bazzaar and Ibn 'Asaakir. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'* no. 2584 and *as-Saheehah* no. 1129).

2 This *hadeeth* was recorded by Muslim and Aboo Daawood.

followers than other prophets on Resurrection Day. And I will be the first to knock at the gates of *Jannah*.› [1]

1 This *ḥadeeth* was recorded by Muslims and others.

Questions and Exercises



1. In the following table, check all true statements (12 points):

	Statement	✓
a	Some prophets did not have miracles.	
b	Every prophet called to worshiping Allaah alone.	
c	Each prophet warned his people from all evil that he knew.	
d	It is good to be in the company of the prophets and righteous people.	
e	Allaah would never punish a person unless He has sent to him the guidance and he rejected it.	
f	No one will be naked on Judgment Day.	
g	No prophet ever failed to deliver the full message that Allaah gave him.	
h	Every prophet had a major acceptable supplication.	
i	Some prophets will intercede without Allaah's permission on Judgment Day.	

	Statement	✓
j	The major *shafaa'ah* will be granted to the Prophet Muhammad (ﷺ) on Judgment Day.	
k	Some prophets asked their people to pay them for their time and effort.	
l	The prophets brought the laws from Allaah.	

2. Mention nine elements of the mission of the prophets (9 points):

❶	
❷	
❸	
❹	
❺	
❻	
❼	
❽	
❾	

3. Mention five prophets and their most important miracles (5 points):

Prophet	Miracle

4. Mention four areas in which Allaah supports His prophets (4 points):

❶	
❷	
❸	
❹	

5. Draw a line from a prophet's name to the description that applies to him in the hereafter (6 points):

Aadam	The first to come out from the grave.
Nooh	The first to enter *Jannah*.
Ibraaheem	The first to be clothed.
Moosaa	The first to intercede.
'Eesaa	The first to be called.
Muhammad	The one with the most followers.

CHAPTER 4

NOBLE QUALITIES OF THE PROPHETS

The Prophets Were Chosen by Allaah

ONLY ALLAAH ASSIGNS THE PROPHETS

No one may claim to be a prophet without Allaah's permission. Only Allaah (ﷻ) decides who are His prophets and messengers. He picked messengers from among the angels to take His messages to the prophets. The prophets, in turn, took Allaah's messages to their people. Allaah (ﷻ) says:

﴿ٱللَّهُ يَصْطَفِي مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ۝﴾ الحج ٧٥

«Allaah chooses messengers from among the angels and from among the people. Indeed, Allaah is Hearing and Seeing.» [1]

The trust of prophethood is a valuable gift from Allaah (ﷻ). He only gave it to a few among His creation. He knew who deserved to carry it and deliver

1 *Soorat al-Hajj* 22:75.

it to other people. Allaah (ﷻ) says:

﴿ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ﴾ الأنعام ١٢٤

«Allaah knows best with whom to place His message.» [1]

PROPHETHOOD IS A GREAT HONOR

A man whom Allaah assigns as a prophet is greatly honored and uniquely favored by this assignment. We cited earlier (in Chapter 2) the *aayaat* from *Soorat al-An'aam* in which Allaah (ﷻ) mentions eighteen prophets. Allaah then says about them:

﴿وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ ۝﴾ الأنعام ٨٦

«We favored all of them (the Prophets) over other people.» [2]

Also, Allaah (ﷻ) says:

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ، وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا ۝﴾ النساء ٦٩

«Whoever obeys Allaah and the

1 *Soorat al-An'aam* 6:124.
2 *Soorat al-An'aam* 6:86.

Messenger — those will be with the ones whom Allaah has favored of the prophets, the most truthful, the martyrs, and the righteous. Excellent are those as companions.» [1]

And Allaah (ﷻ) says:

﴿أُوْلَـٰٓئِكَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ، وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ، وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَآءِيلَ، وَمِمَّنْ هَدَيْنَا وَٱجْتَبَيْنَا، إِذَا تُتْلَى عَلَيْهِمْ ءَايَـٰتُ ٱلرَّحْمَـٰنِ خَرُّواْ سُجَّدًا وَبُكِيًّا ۩﴾ مريم ٥٨

«Those were the ones whom Allaah favored from among the prophets of the descendants of Aadam and those We carried (in the Ark) with Nooh, and of the descendants of Ibraaheem and Israa'eel (i.e., Ya'qoob), and of those whom We guided and chose. When the *aayaat* of the Most Merciful are recited to them, they fall in prostration and weeping.» [2]

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1 *Soorat an-Nisaa'* 4:69.
2 *Soorat Maryam* 19:58.

THE PROPHETS WERE BROTHERS

Brothers are usually similar to each other in appearance, character, beliefs, and other qualities. The prophets had much in common with each other. They were like brothers — even though they might have lived in different lands or times.

The Prophet Muhammad (ﷺ) described the prophets as brothers from different mothers. Aboo Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أنا أولى الناسِ بعيسى ابنِ مريمَ في الدنيا والآخرة.
ليس بيني وبينَه نبي، والأنبياءُ أولادُ عَلاّتٍ، أمّهاتُهُم
شتّى ودينُهُم واحدٌ.»

‹I am the closest of all people to 'Eesaa, the son of Maryam, in the first and last lives. (This is because) there is no prophet between me and him. Also, the prophets are all (like) brothers from the same father: they have different mothers but one religion.› [1]

Sometimes, Allaah (ﷻ) mentions to us a great quality of one of His prophets. Since they were brothers, we immediately conclude that all other prophets usually had the same quality.

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1 This *hadeeth* was recorded by al-Bukhaaree, Muslim, and others.

Religious and Moral Qualities of the Prophets

THEY HAD THE BEST CHARACTER

We have seen that Allaah (ﷻ) selected His messengers to be the best of all people. He says:

﴿إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَانَ عَلَى ٱلْعَٰلَمِينَ۝﴾ آل عمران ٣٣

«Indeed, Allaah chose Aadam, Nooh, the family of Ibraaheem, and the family of 'Imraan above all people.» [1]

Furthermore, Allaah (ﷻ) adorned His messengers with great qualities and noble characteristics that no other people possess. Allaah (ﷻ) says:

﴿وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا، وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ وَكَانُوا۟ لَنَا عَٰبِدِينَ۝﴾ الأنبياء ٧٣

«We made them (the prophets after Ibraaheem) leaders, guiding by Our command. We revealed to them the doing of good deeds, the performance of prayer,

1 *Soorat Aal 'Imraan* 3:33.

and the giving of *zakaah*. And they were faithful worshipers to Us.» [1]

The prophets excelled over other people in moral and physical qualities. They possessed moral qualities that qualified them to be models and examples for humanity. They also possessed the physical and mental power that enabled them to stand firm in calling to Allaah (ﷻ).

We learn about the good characters of the prophets from the Qur'aan and the Sunnah. Among their good characters are: truthfulness, honesty, fairness, mercy, kindness, tolerance, patience, modesty, and so on.

Anas (ﷺ) said:

"كان رسول الله أحسنَ الناس، وأجود الناس، وأشجع الناس ."

"Allaah's Messeneger was the most handsome of people, and the most generous, and the most courageous." [2]

Anas (ﷺ) also said:

"كان رسول الله أحسن الناس خُلُقاً ."

"Allaah's Messeneger was the best in character among all people." [3]

---

1 *Soorat al-Anbiyaa'* 21:73.
2 This *hadeeth* was recorded by al-Bukhaaree, Muslim, and others.
3 This *hadeeth* was recorded by Muslim and Aboo Daawood.

THEY WERE THE MOST NOBLE OF PEOPLE

Through the times, the prophets were more noble and honorable than all other people. The Prophet Muhammad (ﷺ) gave the description of nobility to Ibraaheem (عليه السلام) and three other prophets who descended from him. Aboo Hurayrah and Ibn 'Umar (رضي الله عنهما) reported that the Prophet (ﷺ) said:

«الكريمُ، ابنُ الكريمِ، ابنُ الكريمِ، ابنُ الكريمِ:
يوسفُ بنُ يعقوبَ بنِ إسحاقَ بنِ إبراهيمَ.»

‹The noble man, son of the noble man, son of the noble man, son of the noble man, is: Yoosuf, son of Ya'qoob, son of Ishaaq, son of Ibraaheem.› [1]

Similarly, Allaah (سبحانه وتعالى) describes Moosaa as a noble messenger. Allaah (سبحانه وتعالى) says:

﴿وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ، وَجَآءَهُمْ رَسُولٌ كَرِيمٌ ۝﴾
الدخان ١٧

«Indeed, We had tried before them the people of Pharaoh, and there came to them a noble messenger.» [2]

---

1 This *hadeeth* was recorded by al-Bukhaaree and Ahmad.
2 *Soorat ad-Dukhaan* 44:17.

THEY HAD MODESTY AND SHYNESS

Hayaa' means modesty or shyness. A person with *hayaa'* would not want Allaah or the people to see him doing wrong.

Our prophet Muhammad (ﷺ) praised *hayaa'* [1], and he himself had more *hayaa'* than all other people. [2]

The prophet Moosaa (عليه السلام), also, had this quality of *hayaa'*. Aboo Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إن موسى كان رجُلاً حيِيّاً سِتِّيراً .»

‹Indeed, Moosaa was a shy man who liked to cover his body.› [3]

THEY WERE HONEST

It is not possible for a prophet to have an evil character. The prophets did not lie, cheat, betray, backbite, etc.

Some people would wink or make a secret signal or motion to criticize someone or tell their followers to harm him. A prophet would not do this. Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

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1 See, for example, *Saheeh ul-Jaami'* (nos. 3196-3202).

2 This was recorded by al-Bukhaaree, Muslim, and others from Aboo Sa'eed al-Khudree.

3 The *hadeeth* was recorded by al-Bukhaaree and others.

«إنه ليس لنبيٍّ أن يومِضَ.»

‹It is not proper for a prophet to make a secret signal.› [1]

Sa'd (ﷺ) reported that the Prophet (ﷺ) said:

«إنه لا ينبغي لنبيٍّ أن تكونَ له خائنةُ الأعيُن.»

‹It is not right for a prophet to have a deceptive eye.› [2]

THEY WERE MOST RIGHTEOUS

Some common people are good and righteous, others are bad and evil. As for the prophets, they never were evil. They were the most righteous of people. We cited earlier (in Chapter 2) the *aayaat* from *Soorat al-An'aam* in which Allaah (ﷻ) mentions eighteen prophets. Allaah then says about those prophets:

﴿كُلٌّ مِّنَ ٱلصَّٰلِحِينَ ۝﴾ الأنعام ٨٥

1 This *hadeeth* was recorded by Ahmad and Aboo Daawood. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'* no. 2412 and *as-Saheehah* no. 1723).

2 This *hadeeth* was recorded by Aboo Daawood, an-Nasaa'ee, and others. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'* no. 2426 and *as-Saheehah* no. 1723).

«All of them were righteous.» [1]

THEIR HEARTS DID NOT SLEEP

When we sleep, our hearts sleep as well. We become unaware of what goes on around us, and we stop worshiping Allaah (ﷻ). This did not happen to the prophets. Their hearts were always alert (or awake) and submitted to Allaah. Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إنّا، معشرَ الأنبياءِ، تنامُ أعيُنُنا ولا تنامُ قلوبُنا.»

‹We prophets, our eyes sleep, but our hearts do not sleep.› [2]

THEY OFFERED THE BEST WORSHIP TO ALLAAH

The prophets were the best worshipers of Allaah (ﷻ). They Knew Him better than other people, and they loved Him and feared Him the most.

Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أما والله إني لأخشاكم لله وأتقاكم له.»

‹Indeed, by Allāh, I fear Allāh and obey Him better than any of you.› [3]

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1 *Soorat al-An'aam* 6:85.
2 This *hadeeth* was recorded by al-Bukhaaree and others.
3 Recorded by al-Bukhārī, Muslim, and others.

Aboo ad-Dardaa' and Ibn 'Amr (ﷺ) reported that the Prophet (ﷺ) said:

«كان داود أعبَدَ البشرِ.»

‹Daawood was a better worshiper than all other people.› [1]

A wise person would submit to Allaah (ﷻ) in worship and obedience. The more that a person knows Allaah, the more that he enjoys being a devoted servant to Him. This is why the angels and prophets never disliked to be true worshipers of Allaah. Allaah (ﷻ) says:

﴿لَن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِلَّهِ، وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ﴾ النساء ١٧٢

«Never would the Messiah ('Eesaa) dislike to be a servant to Allaah, nor would the angels who are near to Him (i.e., to Allaah).» [2]

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1 This *hadeeth* was recorded by Muslim (from Ibn 'Amr) and by at-Tirmithee and others from (Aboo ad-Dardaa').

2 *Soorat an-Nissaa'* 4:172.

The Prophets Were Human

THEY ARE THE BEST OF HUMANS

All prophets were created by Allaah. All of them were human — though the best of humans. Allaah (ﷻ) says:

﴿قَالَتْ لَهُمْ رُسُلُهُمْ: "إِن نَّحْنُ إِلاَّ بَشَرٌ مِّثْلُكُمْ، وَلَـٰكِنَّ ٱللَّهَ يَمُنُّ عَلَى مَن يَشَآءُ مِنْ عِبَادِهِ." ﴾ إبراهيم ١١

«Their messengers said to them, "we are only human like you, but Allaah favors those whom He wills of His servants."» [1]

Allaah (ﷻ) tells His last prophet Muhammad (ﷺ):

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِي إِلَيْهِمْ.﴾ يوسف ١٠٩ والنحل ٤٣

«We did not send before you (O Muhammad) except men to whom We revealed (Our message).» [2]

Being human does not mean that the prophets carried the bad human qualities of stinginess, cowardice, hastiness, laziness, and so on. They had a human nature, but they were chosen by Allaah to be

1 *Soorat Ibraaheem* 14:11.
2 *Soorat Yoosuf* 12:109, and *Soorat an-Nahl* 16:43.

the best of humans.

THEY WERE MEN

The above *aayah* (12:109) also tells us that all prophets were men. Many women of the past were very righteous. But none of them was a prophet. Among the reasons that the prophets were men are the following:

1. In delivering Allaah's message, a prophet often needed to give public talks, meet with people openly and privately, travel over earth, face the disbelievers and argue with them, prepare and lead armies, and so on. All of this cannot be accomplished properly except by a man.

2. A prophet often needed to be in charge of his followers and act as their model and example. This cannot be handled by a woman, because Allaah (ﷻ) has given the charge of her affairs in this life to her husband. [1]

3. A woman is regularly faced by various natural event, such as menses, pregnancy, delivery, breast-feeding, etc. This interrupts the regular performance of her affairs and, for sure, would be a great obstacle to carrying Allaah's message to the people.

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1 As in *Soorat an-Nisaa'* 4:34.

THEY ATE AND ACTED LIKE OTHER HUMANS

Many ignorant people, especially among the non-Muslims, think that the prophets had some of Allaah's divine qualities. They think that the prophets were not totally human, that they did not eat or go to toilet, that they knew the hidden *ghayb* [1], and so one. This is all false.

The prophets ate and behaved like other humans. Allaah (ﷻ) says:

﴿وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلاَّ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِي ٱلأَسْوَاقِ.﴾ الفرقان ٢٠

«And We did not send before you (O Muhammad) any of the messengers except that they ate food and walked in the markets.» [2]

And Allaah (ﷻ) says about 'Eesaa (عليه السلام):

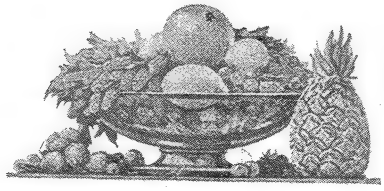
﴿مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ

1 *Ghayb* is the knowledge that is hidden to us and we can only know it through the revelation. This includes the distant past and the future. It includes matters of belief, such as knowledge about Allaah, His angels, the heavens, the hereafter, and all other things that we cannot see or understand with our limited human abilities.

2 *Soorat al-Furqaan* 25:20.

ٱلرَّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ ٱلطَّعَامَ﴾ المائدة ٧٥

«The Messiah, son of Maryam, was not but a messengers — other messengers had passed on before him, and his mother was a most truthful woman. They both used to eat food (like other humans).» [1]



And Allaah (ﷻ) tells His last and best Prophet (ﷺ) to say:

﴿قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ. ۝﴾ الكهف ١١٠

«Say (O Muhammad), "I am only a human being like you. It is revealed to me that your God is only one god."» [2]

They Had Families and Children

Another aspect of the human nature of the prophets is

1 *Soorat al-Maa'idah* 5:75.
2 *Soorat al-Kahf* 18:110.

that they married and had families and children. Allaah (ﷻ) says:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلاً مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجاً وَذُرِّيَّةً﴾

الرعد ٣٨

«We have already sent messengers before you, and have given them wives and children.» [1]

THEY WORKED TO EARN THEIR LIVING

The prophets worked in common professions to earn their living. They did not just sit back and wait for the *rizq* (sustenance) to come to them.

Allaah (ﷻ) tells us the story of Moosaa (ﷺ) and how he worked on the farm of an old man for ten years [2]. After the ten years, Moosaa traveled back to Egypt. Along the way, he met with Allaah and Allaah spoke to him:

﴿وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ ۝ قَالَ هِيَ عَصَايَ، أَتَوَكَّؤُا عَلَيْهَا، وَأَهُشُّ بِهَا عَلَى غَنَمِي، وَلِيَ فِيهَا مَآرِبُ أُخْرَى ۝ قَالَ أَلْقِهَا يَا مُوسَى ۝ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ۝﴾ طه ١٧-٢٠

1 *Soorat ar-Ra'd* 13:38.
2 *Soorat al-Qasas* 28:27.

«(Allaah said,) "What is that in your right hand, O Moosaa?" He (Moosaa) replied, "It is my staff. I lean upon it, and I use it to tend my sheep, and I use it for other things." He said, "Drop it, O Moosaa." So he dropped it, and it immediately turned into a running snake.» [1]

All other prophets tended sheep as well. Aboo Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

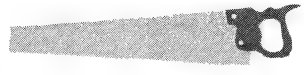
«ما بعث اللهُ نبياً إلا رعى الغنم.»

‹Never did Allaah send a prophet except that he (the prophet) tended sheep.› [2]

Also, Aboo Hurayrah (ﷺ) said that the Prophet (ﷺ) said:

«كان زكريا نجاراً.»

‹Zakariyyaa was a carpenter.› [3]



And Aboo Hurayrah (ﷺ) said that the Prophet (ﷺ) said:

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1 *Soorat Taahaa* 20:17-20.
2 The *hadeeth* was recorded by al-Bukhaaree and others.
3 This *hadeeth* was recorded by Muslim, Ahmad, and Ibn Maajah.

«إنّ داودَ النبيَّ كان لا يأكلُ إلا من عملِ يدِه.»

‹Indeed, the prophet Daawood did not eat except from that which he produced with his hands.› [1]

We should remember that the prophets worked only in good and permissible jobs so as to earn good and pure *rizq*. This is unlike some ignorant people who work in many *haraam* (prohibited) jobs to earn their *rizq*. Umm 'Abdillaah, Shaddaad Bin Aws's niece (ﷺ), reported that the Prophet (ﷺ) said:

«أُمِرت الرسلُ ألا تأكلَ إلا طيباً، ولا تعملَ إلاّ صالحاً.»

‹The Messengers were commanded not to eat except good things, and not to do except good deeds.› [2]

This command to the prophets comes in the following *aayah*:

﴿يَـٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَـٰتِ وَٱعْمَلُوا۟ صَـٰلِحًا﴾ المؤمنون ٥١

«O Messengers, eat from the good food and do good deeds.» [3]

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1 This *hadeeth* was recorded by al-Bukhaaree.

2 This *hadeeth* was recorded by al-Haakim. It was verified to be *hasan* by al-Albaanee (*Saheeh ul-Jaami'* no. 1367 and *as-Saheehah* no. 1136).

3 *Soorat al-Mu'minoon* 23:51.

THEY DID NOT KNOW *GHAYB*

Since all of the prophets were created by Allaah, they were all under His power and control. None of them had the power to do as he wished in the world. None of them could bring benefit or harm without Allaah's permission. None of them could change Allaah's decisions. None of them knew of the hidden *ghayb* aside from what Allaah taught him. Allaah (ﷻ) says:

﴿قُل لاَّ أَمْلِكُ لِنَفْسِي نَفْعًا وَلاَ ضَرًّا إِلاَّ مَا شَآءَ ٱللَّهُ، وَلَوْ كُنْتُ أَعْلَمُ ٱلْغَيْبَ لاَسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِيَ ٱلسُّوۤءُ. إِنْ أَنَاْ إِلاَّ نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ۝﴾ الأعراف ١٨٨

«Say (O Muhammad), "I do not have the power to benefit or harm myself — except as Allaah wills. If I had the knowledge of *ghayb*, I would have brought for myself much wealth, and no harm would have touched me. I am only a warner and a bringer of good news for believing people."» [1]

THEY MADE MISTAKES

We saw earlier (p. 45) that Allaah (ﷻ) gave *'ismah* to

1 *Soorat al-A'raaf* 7:188.

the prophets. He protected them from making faults in delivering His instructions to the people.

We emphasize again that *'ismah* does not mean that the prophets never made any mistake or committed any sin. Rather, they committed some sins. This is inherent to their human nature. Aadam (عليه السلام) disobeyed Allaah and ate from the tree that Allaah told him not to approach; Yoonus left his people without Allaah's permission; Ibraaheem said three lies; Moosaa pushed a man so hard that he killed him; and so on.

However, there are a number of things that we must remember in this regard:

1. The mistakes that the prophets made did not interfere with delivering Allaah's message. Also, Allaah clearly corrected the mistakes of the prophets so that the other people would not be misled by that. We have several example in the Qur'aan where Allaah (سبحانه وتعالى) corrected the Prophet Muhammad's (ﷺ) mistakes. [1]

2. Their mistakes were mostly caused by human weaknesses, such as forgetting and misjudgment. They never resulted from liking the sin or insisting on it. Because of this, they immediately turned to Allaah in sincere repentance as soon as they realized their error.

3. Their sins were never of the terrible and awful type

1 See, for example, (8:67-68), (9:43), (18:22-23), (33:37), (80:1-10).

that the People of the Scripture attributed to them in the Bible. For instance, the Bible claims that Haaroon (عليه السلام) was the one who made the calf and worshiped it with the Children of Israa'eel; that Loot (عليه السلام) drank wine until he became drunk and did terrible things after that; that Daawood made a trick to steal one of his soldiers' wives; that Sulaymaan worshiped idols at the end of his life; that 'Eesaa cursed the previous prophets and said that they were theives and robbers; and so on. All of these are lies, and the prophets are clear from them.

Affliction of the Prophets

THEY GOT SICK

Since the prophets were human, they were exposed to the same natural incidents like other humans. They passed through health and sickness, strength and weakness, and life and death.

Allaah (سبحانه وتعالى) tells us that Ibraaheem (عليه السلام) said:

﴿ٱلَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۝ وَٱلَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۝ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝ وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ۝﴾ الشعراء ٧٨-٨١

«He (Allaah) is the One who created me,

and He guides me. It is He who feeds me and gives me drink. When I am ill, it is He who cures me. And He is the One who causes me to die and then brings me to life.» [1]

Aboo Sa'eed al-Khudree (ﷺ) reported that he visited Allaah's Messenger (ﷺ) when the Messenger was sick. Aboo Sa'eed touched the blanket covering the Messenger (ﷺ) and exclaimed, "How severe is your fever, O Allaah's Messenger!" The Messenger (ﷺ) said:

«إنّا كذلك، يُشَدَّدُ علينا البلاءُ، ويُضاعَفُ لنا الأجرُ.»

‹We (prophets) are like this. Trials are made harder for us, and our rewards are multiplied.› [2]

THEIR TRIALS WERE DIFFICULT

We saw in the above *hadeeth* of Aboo Sa'eed that the prophets were tried harder than the common people. In another report, Aboo Sa'eed (ﷺ) asked, "O Allaah's Messenger, who among the people are tried the hardest?" Allaah's Messenger (ﷺ) replied:

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1 *Soorat ash-Shu'araa'* 78-81.

2 This *hadeeth* was recorded by Ibn Maajah and others. It was verified to be authentic by al-Albaanee (*as-Saheehah* no. 144 and *Irwaa' ul-Ghaleel* no. 3403).

«أشدُّ الناسِ بلاءً الأنبياءُ، ثم العلماء، ثم الصالحون.»

‹Those most severely tried among the people are the prophets, then the *'ulamaa'*, then the (other) righteous.› [1]

Similarly, Sa'd (ﷺ) said that the Prophet (ﷺ) said:

«أشدُّ الناسِ بلاءً الأنبياءُ، ثم الأمثلُ فالأمثل.»

‹Those most severely tried among the people are the prophets, then the best people (after them), then the (next) best.› [2]

Since the prophets' trials are hard, their rewards are greatly multiplied. Similar to Aboo Sa'eed's earlier *hadeeth*, 'Aa'ishah (ﷺ) reported that the Prophet (ﷺ) said:

«كما يضاعفُ لنا الأجر، يُضاعفُ علينا البلاءُ.»

‹Just as our (the prophets') rewards are multiplied, our hardships are also multiplied.› [3]

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1 This *hadeeth* was recorded by Ibn Maajah and others. It was verified to be authentic by al-Albaanee (*as-Saheehah* no. 144 and *Irwaa' ul-Ghaleel* no. 3403).

2 This *hadeeth* was recorded by Ahmad, at-Tirmithee, and others. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'* no. 993 and *Saheeh ut-Targheeb wat-Tarheeb* no. 3402).

3 This *hadeeth* was recorded by Ibn Sa'd and others. It was verified

Death of the Prophets

THE PROPHETS DIED

No human being lives eternally in this life. All humans die before going to the hereafter. Indeed, all of the prophets have died — except for 'Eesaa (ﷺ), who was raised alive to the heavens [1]. 'Eesaa will come back near the end of time, and then he too will die.

Allaah (ﷻ) says:

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ، أَفَإِيْن مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ۝﴾ الأنبياء ٣٤

> **«We did not make any human before you (O Muhammad) eternal. So if you die, would they (the disbelievers) be eternal?»** [2]

And Allaah (ﷻ) says:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ، أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنْقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ؟ وَمَن يَنْقَلِبْ عَلَىٰ

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to be *hasan* (good) by al-Albaanee (*Saheeh ul-Jaami'* no. 4577 and *as-Saheehah* no. 2047).

1 See *Soorat an-Nisaa'* 4:157-158.

2 *Soorat al-Anbiyaa'* 21:34.

عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا.﴾ آل عمران ١٤٤

«Muhammad is only a messenger. Indeed, many messengers have passed away before him. If he dies or is killed, would you then turn back on your heels (as disbelievers)? And whoever turns back on his heels will not harm Allaah at all.» [1]

THEY WERE BURIED WHERE THEY DIED

When a prophet died, he was not buried in a graveyard. All prophets were buried where they died. Aboo Bakr (ﷺ) reported that the Prophet (ﷺ) said:

«لم يُقبرْ نبيٌّ إلا حيثُ يموتُ.»

‹No prophet was buried except where he died.› [2]

Allaah honors the prophets by this, so that their bodies did not have to be moved around after their death.

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1 *Soorat Aal 'Imraan* 3:144.

2 This *hadeeth* was recorded by Ahmad. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'* no. 5201).

THEIR BODIES DO NOT ROT

Shortly after a person dies, his body rots and decomposes. This, however, does not happen to the prophets. Allaah (ﷻ) gives a special favor to them after their death: their bodies never rot. Aws Bin Aws (ﷺ) reported that the Prophet (ﷺ) said:

«إن اللهَ حرّم على الأرضِ أن تأكُلَ أجساد الأنبياء.»

‹Indeed, Allaah has forbidden for the earth to eat from the prophets' bodies.› [1]

THEY LIVE AND PRAY IN THEIR GRAVES

The prophets are alive in their graves. We do not understand their life because it is different from the life of this world. But we know that it is an intermediate *"barzakh"* life that comes before resurrection and Judgment Day.

Even after their death, the prophets continue to worship Allaah in the best way. Anas (ﷺ) reported that the Prophet (ﷺ) said:

«الأنبياء أحياء في قبورهم يُصلّون.»

‹The prophets are alive and praying in

1 This *hadeeth* was recorded by Ahmad, Aboo Daawood, and others. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'* no. 2212).

their graves.› [1]

This does not necessarily mean that the prophets stand up in their graves and perform the prayer that we know. As we said above, the life in *al-barzakh* is different from the life of this world. So we cannot know exactly how things happen in it.

Other Qualities of the Prophets

THEY SPOKE THEIR PEOPLE'S LANGUAGE

The prophets spoke the same language as their people. This was important in order to deliver Allaah's message in a clear and understandable way. Allaah (ﷻ) says:

﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ بِلِسَانِ قَوْمِهِ، لِيُبَيِّنَ لَهُمْ.﴾ إبراهيم ٤

«We did not send any messenger except in the tongue of his people, so that he would make things clear to them.» [2]

Similarly, Aboo Tharr (ﷺ) reported that the

1 This *hadeeth* was recorded by Aboo Ya'laa, al-Bazzaar, and others. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'* no. 2790 and *as-Saheehah* no. 622).

2 *Soorat Ibraaheem* 14:4.

Prophet (ﷺ) said:

«لم يبعث اللهُ تعالى نبياً إلا بلغة قومه.»

‹Allaah did not send any prophet except that he spoke his people's language.› [1]

THEY WERE GOOD IN APPEARANCE

The common people are more attracted to a person who has a good and healthy appearance. They usually belittle or make fun of an ugly or weak individual. Because of this, we find that Allaah sent His prophets as healthy, strong, and handsome men.

Anas (رضي الله عنه) said:

"كان رسول الله أحسنَ الناس، وأجود الناس، وأشجع الناس."

"Allaah's Messneger was the most handsome of people, and the most generous, and the most courageous." [2]

And Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أُعطِيَ يوسفُ شطرَ الحُسنِ.»

‹Yoosuf was given half of the beauty (of

1 This *hadeeth* was recorded by Ahmad. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'* no. 5197).

2 This *hadeeth* was recorded by al-Bukhaaree, Muslim, and others.

all people).› [1]

Comparing the Prophets

SOME PROPHETS ARE BETTER THAN OTHERS

We have seen that the prophets are the best people. This, however, does not mean that they were exact copies of each other. There is no doubt that some prophets were better than others. Allaah (ﷻ) says:

﴿تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ، مِّنْهُم مَّن كَلَّمَ ٱللَّهُ، وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ، وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ.﴾ البقرة ٢٥٣

«Those messengers, We made some of them better than others. Among them were those to whom Allaah spoke, and He raised some of them in level. And We gave 'Eesaa, the son of Maryam, clear proofs and We gave him help with the Pure Spirit (Jibreel).» [2]

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1 This *hadeeth* was recorded by Ahmad, al-Haakim, and others. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'* no. 1062 and *as-Saheehah* no. 1481).

2 *Soorat al-Baqarah* 2:253.

MUHAMMAD IS THE BEST OF ALL PROPHETS

We saw in Chapter 2 that the five *Uloo al-'Azm* are the best of all prophets. Furthermore, the best of these five is the last of them, Muhammad (ﷺ). Aboo Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أنا سيد ولدِ آدم يوم القيامةِ، وأول من ينشق عنه القبرُ، وأول شافعٍ، وأول مُشَفَّع.»

‹I will be the chief of the children of Aadam on the Day of Resurrection. And I will be the first that the grave will split off me, and the first to intercede, and the first one whose intercession will be accepted.› [1]

We have seen earlier some of the special favors that Allaah gave to the Prophet Muhammad (ﷺ). Similarly, Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أنا أولُ شفيعٍ في الجنة. لم يُصَدّق نبيٌّ من الأنبياءِ ما صُدّقتُ. وإن من الأنبياء نبياً ما يصدّقه من أمته إلا رجل واحد.»

‹I will be the first to intercede for entering *Jannah*. No prophet was believed as much as I am believed. Indeed, there is

1 This *hadeeth* was recorded by Muslim and Aboo Daawood.

among the prophets a prophet that no one from his *ummah* believed in him, except one man.› [1]

Allaah (ﷻ) told the previous prophets and their people about our Prophet Muhammad (ﷺ). He also told them that if they lived to see Muhammad (ﷺ), they should follow him. Allaah (ﷻ) says:

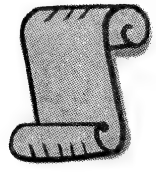
﴿ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ، يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ، وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ، وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِي كَانَتْ عَلَيْهِمْ؛ فَٱلَّذِينَ ءَامَنُواْ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُواْ ٱلنُّورَ ٱلَّذِيٓ أُنزِلَ مَعَهُۥٓ، أُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝﴾ الأعراف ١٥٧

«Those who follow the Messenger, the Unlettered Prophet [2], whom they find mentioned in what they have of the Tawraah (Torah) and Injeel (Gospel). He commands them to do the right things, forbids them from doing wrong things, makes the good things lawful for them,

1 This *hadeeth* was recorded by Muslim and others.
2 This means that he does not read or write.

makes the the evil things forbidden for them, and relieves them of their burden and the chains that were upon them [1]. So those who will believe in him, respect him, support him, and follow the light that was sent down with him — it is those who will be truly successful.» [2]

Jaabir Bin 'Abdillaah (ﷺ) reported that once 'Umar Bin al-Khattaab (ﷺ) took a sheet of the Tawraah from a Jew and started reading from it in front of the Prophet (ﷺ). The Prophet (ﷺ) became very upset and said:



«أمُتهوكون فيها يا ابن الخطّاب؟ والذي نفسي بيده، لقد جئتكم بها نقيةً. لو أن أخي موسى كان حياً، ما وسعه إلا أن يتّبِعَني.»

‹Do You have doubts about what I taught you, O Son of al-Khattaab? By the One Who has my soul in His hand (Allaah), I brought it (the religion) to you clear and pure; and if my brother Moosaa were alive, he would have had no choice but to follow me.› [3]

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1 This means that he will make their religion simple and easy to follow.

2 *Soorat al-An'aam* 7:157.

3 Recorded by Ahmad, ad-Daarimee, and others. Verified to be authentic by al-Albaanee (in *Irwaa' ul-Ghaleel* no. 1589).

A Prohibited Comparison

Even though some of Allaah's prophets are better than others, it is extremely prohibited to belittle or disrespect any of them. It is prohibited to compare between the prophets with this intention. We must love and respect all of them. We must understand that every one of the prophets is better than all other people.

Aboo Hurayrah and Aboo Sa'eed al-Khudree (ﷺ) reported that once a Muslim and a Jew fought over whether Muhammad was better or Moosaa. When the Prophet (ﷺ) heard about this, he became angry and said:

«لا تفضّلوا بين أنبياء الله (لا تُخيِّروني على موسى)، فإنه يُنفخ في الصور فيُصعق من في السمٰوات ومن في الأرض إلاّ ما شاء اللهُ، فأُصعَقُ معهُم. ثم يُنفخُ فيه أخرى، فأكونُ أولَ من بُعِث، فإذا موسى آخذٌ بساق العرش، فلا أدري أحوسِبَ بصعقته يوم الطورِ، أم صُعِقَ فأفاق قبلي، أو كان مِمّن ٱستثنى اللهُ.»

> **‹Do not favor some of Allaah's prophets over others (or do not favor me over Moosaa). Indeed, when the horn will be blown, everyone in the heavens and on earth will fall lifeless, except for those**

whom Allaah wills. The horn will then be blown again, and I will be the first to come to life. I will find Moosaa holding to one of the Throne's legs. I will not know if that was because he had already been shocked on the day of at-Toor (when he met with Allaah), or that he was shocked but came to life before me, or that he was of those whom Allaah had excluded (from the shock).› [1]

Yoonus (ﷺ) called his people to Allaah, but he left them before Allaah (ﷻ) gave him the permission. So Allaah punished him by making a whale swallow him. After repenting to Allaah and making extensive *du'aa'*, Allaah saved him and sent him back to lead his people.

Some people may show disrespect to Yoonus (عليه السلام) because of this. They forget that, despite his mistake, he was a great prophet and a most righteous man. Our Prophet (ﷺ) prohibited this. Ibn Mas'ood (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لا يقولنّ أحدٌ أنا خيرٌ من يونس بنِ متّى.»

‹Let no one say that I am better than Yoonus, the son of Mattaa.› [2]

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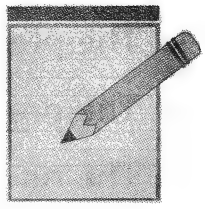
1 This *hadeeth* is a combination of two reports from Aboo Hurayrah and Aboo Sa'eed recorded by Al-Bukhaaree, Muslim, and others.

2 This *hadeeth* was recorded by al-Bukhaaree.

Questions and Exercises



1. In the following table, check all true statements (25 points):

	Statement	✓
a	A person was sometimes elected to be a prophet by the top people of his time.	
b	The prophets were like brothers.	
c	Being a prophet or a righteous person is a favor from Allaah.	
d	There were three prophets between 'Eesaa and Muhammad.	
e	The prophets did not sleep.	
f	Yoosuf descended from a line of three noble prophets.	
g	Moosaa liked to cover his body.	
h	The prophets sometimes winked to make fun of others.	
i	Some people are more righteous than the prophets.	
j	Daawood was the best worshiper of Allaah.	

	Statement	✓
k	The prophets possessed some divine qualities.	
l	The prophets did not get sick.	
m	The rewards are doubled for the prophets.	
n	Every prophet was a shepherd.	
o	The prophets knew everything in the future.	
p	The prophets were buried in graveyards.	
q	The bodies of the prophets do not rot.	
r	Sometimes, a prophet needed a translator to tell his message to his people.	
s	The prophets were usually handsome and strong.	
t	Some prophets were women.	
u	Some prophets were better than others.	
v	Yoonus (عليه السلام) never made a mistake.	
w	It is permissible to learn our religion from the Qur'aan and the bible.	
x	Yoonus rode on a whale's back.	
y	When the people will be shocked on Judgment Day, Moosaa will be hold to the Throne's leg.	
z	Muhammad (ﷺ) is the best of all prophets.	

2. List four types of people that Allaah favors (4 points):

❶	
❷	
❸	
❹	

3. Indicate what those whom Allaah favored do when they hear Allaah's *aayaat* (2 points):

4. Give briefly three arguments to support that the prophets were men (3 points):

❶	
❷	
❸	

5. Mention 7 moral qualities of the prophets (7 points):

❶	
❷	
❸	
❹	
❺	
❻	
❼	

6. Mention 6 qualities that show the human nature of the prophets (6 points):

❶	
❷	
❸	
❹	
❺	
❻	

CHAPTER 5

OUR DUTY TOWARD THE PROPHETS

Obeying the Prophets

The prophets and messengers have conveyed Allaah's commands and guidance. Because of this, Allaah (ﷻ) made it an obligation on all people to obey them. Allaah says:

﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ لِيُطَاعَ بِإِذْنِ ٱللَّهِ.﴾ النساء ٦٤

«We have not sent any messenger but to be obeyed by permission of Allaah.» [1]

Obeying the messengers is equal to obeying Allaah (ﷻ). Allaah says to His last Messenger (ﷺ):

﴿مَن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ، وَمَن تَوَلَّى
فَمَآ أَرْسَلْنَـٰكَ عَلَيْهِمْ حَفِيظًا ۞﴾ النساء ٨٠

«Whoever obeys the Messenger has indeed obeyed Allaah. But as for those who turns away — We have not sent you

1 *Soorat an-Nisaa'* 4:64.

(O Muhammad) as a guardian over them.» [1]

Whoever listens to the prophets is a winner, and whoever rejects their teachings and deviates from them is a loser.

The messages of the previous prophets have been changed by the people through the ages. Only the Final Message of the Prophet Muhammad (ﷺ) remains pure and unaltered. So, we must obey him and follow his commands in order to deserve Allaah's love and rewards. Allāh (ﷻ) says:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَٱللَّهُ غَفُورٌ رَّحِيمٌ ۞﴾ آل عمران ٣١

«Say (Muḥammad), "If you truly love Allaah, follow me. Allaah will then love you and forgive your sins. Allaah is Forgiving and Merciful."» [2]

Loving the Prophets

A believer should love the prophets more than he loves other people. Anas (ﷺ) reported that the Prophet (ﷺ) said:

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1 *Soorat an-Nisaa'* 4:80.
2 *Soorat Aal-'Imrān* 3:31.

«لا يؤمنُ أحدُكُم حت أكونَ أحبَّ إليه من
ولدِهِ ووالِدِهِ والناسِ أجمعين.»

‹None of you believes until I become more beloved to him than his father, child, and all people.› [1]

There are many important reasons for loving the prophets. Among them are the following:

1. The prophets are the most righteous people. They obeyed Allaah the most, and Allaah (ﷻ) is most pleased with them. Loving them is part of loving our Creator and Benefactor, Allaah (ﷻ). Anas (ﷺ) reported that the Prophet (ﷺ) said:

«ثلاثٌ من كُنَّ فيه وجدَ حلاوةَ الإيمان: أن يكون اللهُ
ورسولُهُ أحبَّ إليه مما سواهما، وأن يحبَّ الْمَرء لا يحبه
إلا لله، وأن يكرهَ أن يعودَ في الكفر بعدَ إذْ أنقذَه اللهُ
منه كما يكره أن يُلقى في النار.»

‹There are three qualities, whoever has them will experience the sweetness of *Eemaan*:

1 This *hadeeth* was recorded by al-Bukhaaree, Muslim, and others.

a. Allaah and His Messenger would be more beloved to him than anything else.

b. When he loves a person, he would only love him for Allaah's sake.

c. He would hate to go back to disbelief, after Allaah had saved him from it, like hating to be thrown into the fire.› [1]

2. The prophets brought goodness and guidance to everyone on Earth. Allaah (ﷻ) made them a means of mercy and benevolence. Allaah says to His Last Prophet (ﷺ):

﴿ وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ۝١٠٧ ﴾ الأنبياء ١٠٧

«We have only sent you (O Muhammad) as mercy to the nations.» [2]

3. The prophets did more good for us than we did for ourselves or our parents did for us. Allaah (ﷻ) says about His Last Prophet (ﷺ):

﴿ٱلنَّبِيُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾ الأحزاب ٦

«The Prophet has more right over the

1 This *hadeeth* was recorded by al-Bukhaaree, Muslim, and others.
2 *Soorat al-Anbiyaa'* 21:107.

believers than they have over themselves.» [1]

4. The prophets exceed all other people in good qualities. So they are the only people who deserve our true admiration and love. Allaah (ﷻ) says to His Last Prophet (ﷺ):

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝﴾ القلم ٤

«And indeed, you (Muhammad) have a great character.» [2]

Respecting and Honoring the Prophets

When we talk about a prophet, we should do so with respect. We should respect him more than we respect our parents, teachers, and leaders. We should only mention him with words of praise and awe.

SAYING *SALAAH* UPON THEM

Part of our respect for a prophet is to say *salaah* upon him when he is mentioned. Saying *salaah* is saying "ﷺ" or *"Salla 'Llaahu 'alayhi wa sallam"*, which means, "Allaah's peace and praise be on him."

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1 *Soorat al-Ahzaab* 33:6.
2 *Soorat al-Qalam* 68:4.

In regard to the Prophet Muhammad (ﷺ), Allaah (ﷻ) says:

﴿إِنَّ ٱللَّهَ وَمَلَـٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ. يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيمًا ۝﴾ الأحزاب ٥٦

«Indeed, Allaah and His angels say *salaah* upon the Prophet. O you who believe, say *salaah* upon him, as well as a tremendous *salaam*.» [1]

Likewise, we should say *salaah* upon the other prophets. Waa'il Bin Hijr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«صلّوا على النبيين إذا ذكرتُموني، فإنهم قد بعِثوا كما بُعثتُ.»

‹When you mention me, say *salaah* upon the prophets, because they have been sent (by Allaah) just as I have been sent.› [2]

Similarly, Aboo Hurayrah and Anas (رضي الله عنهما) reported that the Prophet (ﷺ) said:

«صلوا على أنبياءِ اللهِ ورسلِه، فإن اللهَ بعثهُم كما بعثني.»

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1 *Soorat al-Ahzaab* 33:56.

2 This *hadeeth* was recorded by ash-Shaashee and Ibn 'Asaakir. It was verified to be *hasan* (good) by al-Albaanee (*Saheeh ul-Jaami'* no. 3781).

‹Say *salaah* upon Allaah's prophets and messengers, because Allaah has sent them just as He has sent me.› [1]

AVOIDING INCORRECT SHOWS OF RESPECT

Some people express respect for prophets (or righteous people) by preceding their names with *"sayyidunaa"* (our master). It is permissible to say this sometimes, because the prophets are indeed the chiefs and best of all people. However, one should not make it a regular practice to say this with a prophet's name for two reasons:

a. We were not told to do this by the Prophet (ﷺ).

b. Our true and ultimate Master is Allaah. We should not give the impression that we attribute divinity to anyone else besides Him. 'Abdullaah Bin ash-Shikhkheer (رضي الله عنه) reported that when some men of his tribe visited the Prophet (ﷺ) they said to him, "You are our master." He (ﷺ) said, «السيد الله.» **‹Allaah is the (true) Master.›** They said, "You are the best among us in virtue and honor." He said:

1 This *hadeeth* was recorded by al-Bayhaqee and others. It was verified to be *hasan* (good) by al-Albaanee (*Saheeh ul-Jaami'* no. 3782).

«قولوا بقولِكُم، ولا يستجْرِيَنَّكُم الشيطانُ.»

‹Say this (if you wish), but do not let Satan take you too far (in praising me).› [1]

Another commonly used title for prophets and righteous people, especially in non-Arabic speaking cultures, is *"hazrat"*. This word is supposed to mean "his honor". Again, we should not use this consistently because it is not part of the teachings of Islaam.

AVOIDING EXCESSIVENESS

In attempting to show respect to prophets (or righteous people), some people go to a dangerous extreme. They direct to them acts of worship that may only be directed to Allaah. They praise them with excessive and untrue words.

'Umar (ﷺ) reported that the Prophet (ﷺ) said:

«لا تطروني كما أطرت النصارى ٱبنَ مريم،
فإنما أنا عبدٌ، فقولوا: "عبدُ اللهِ ورسولُه."»

‹Do not exalt me like the Christains exalted the son of Maryam. I am only a *'abd* (servant). So say, "(He is) Allaah's

1 This *hadeeth* was recorded by Ahmad, Aboo Daawood, and others. It was verified to be authentic by al-Albaanee (*Saheeh ul-Jaami'* no. 3700 and *al-Adab ul-Mufrad* no. 211).

***'abd* and Messenger."›** [1]

The People of the Scripture exalted some individuals so much that they worshiped them as gods besides Allaah. Allaah (ﷻ) says:

﴿وَقَالَتِ ٱلْيَهُودُ: "عُزَيْرٌ ٱبْنُ ٱللهِ." وَقَالَتِ ٱلنَّصَارَى: "ٱلْمَسِيحُ ٱبْنُ ٱللهِ." ذَٰلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ، يُضَٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُواْ مِنْ قَبْلُ.﴾ التوبة ٣٠

«The Jews say, "'Uzayr (Ezra) is Allaah's son." And the Christians say, "Al-Maseeh (the Messiah) is Allaah's son." This is their saying from their mouths, which is similar to the saying of the disbelievers before them.» [2]

Raising someone above his true prosition is excessiveness. Allaah (ﷻ) says:

﴿يَٰأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُواْ فِي دِينِكُمْ، وَلَا تَقُولُواْ عَلَى ٱللهِ إِلَّا ٱلْحَقَّ.﴾ النساء ١٧١

«O People of the Scripture, do not be excessive in your religion, and do not say

1 This *hadeeth* was recorded by al-Bukhaaree.
2 *Soorat at-Tawbah* 9:30.

about Allaah except the truth.» [1]

Conclusion

The prophets, Allaah's peace and blessings be upon them, were the pick and best of humanity. They strived to obey Allaah and guide the people to the best beliefs and actions. Through the time, they were the true leaders to goodness and success — in this life, as well as the hereafter. Allaah (ﷻ) describes them as follows:

﴿وَجَعَلْنَـٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا، وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ
ٱلْخَيْرَاتِ وَإِقَامَ ٱلصلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ، وَكَانُواْ
لَنَا عَـٰبِدِينَ۝﴾ الأنبياء ٧٣

«We made them leaders, guiding by Our command. We revealed to them doing the righteous deeds, performing *salaah*, and giving *zakaat*. And they were faithful worshipers of Us.» [2]

One after another, the prophets revived and propagated Allaah's great teachings. They all persisted along the glorious path of Islaam.

This blessed caravan of prophethood went on until

1 *Soorat an-Nisaa'* 4:171.
2 *Soorat al-Anbiyaa'* 21:73.

Allaah completed His religion and concluded His messengers and prophets with their seal and best — Muhammad (ﷺ). The Prophet Muhammad's religion was the peak of the religions, and his call was the complete one that will remain until the Day of Judgment, as Allaah (ﷻ) says:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ المائدة ٣

> **«This day I have perfected your religion for you, completed my favor upon you, and have chosen for you Islaam as your religion.»** [1]

We ask Allaah (ﷻ) to grant us a correct knowledge about the prophets, to bring the true love for them into our hearts, and to raise us in the next life in their glorious company ... *Aameen.*

1 *Soorat al-Maa'idah* 5:3.

Questions and Exercises

1. In the following table, check all true statements (16 points):

	Statement	✓
a	Obeying the Prophet Muhammad (ﷺ) is a choice and not an obligation.	
b	Obeying the Prophet (ﷺ) is equal to obeying Allaah.	
c	If Allaah loves us then we do not need to follow any prophet.	
d	We can choose which prophet to follow.	
e	All messages before Muhammad's (ﷺ) have been altered or changed.	
f	We should love the prophets more than our parents.	
g	The prophets brought mercy and goodness to all people.	
h	We have more right over ourselves than anyone else.	
i	The prophets have done more good for us than we can ever do for ourselves.	

	Statement	✓
j	We have to say *salaah* upon the last Prophet.	
k	We should not say *salaah* upon the previous prophets.	
l	It is good to use *"sayyidunaa"* as a regular title for a prophet or a righteous man.	
m	It is not good to use *"hazrat"* as a regular title for a prophet or a righteous man.	
n	Excessiveness could lead to *shirk.*	
o	The prophets disagreed with each other in some of their ways and teachings.	
p	Allaah completed His religion and messages with the Last Messenger (ﷺ).	

2. Mention four reasons that should make us love the prophets (4 points):

❶	
❷	
❸	
❹	

3. Mention three qualities that bring the sweetness of *Eemaan* into the heart (3 points):

❶	
❷	
❸	

4. Mention three obligations that we have toward the prophets (3 points):

❶	
❷	
❸	

5. Mention two persons that the People of the Scripture worshiped besides Allaah (2 points):

❶	
❷	

ARABIC VOCABULARY

Term	Meaning
Aayah	Approximately one sentence of the Qur'aan. Plural *aayaat*.
'Aalim	Scholar. Plural: *'Ulamaa'*.
'Abd	Servant of (Allaah).
Al-Ka'bah	The House of worship in Makkah that all Muslims face in their prayer.
Al-Madeenah	The town in Arabia where the Prophet (ﷺ) built his mosque and lived the last ten years of his life.
Deen	Religion, way of life, or judgment.
Eemaan	Faith or belief.
Hadeeth	A saying or action of the Prophet (ﷺ).
Hajj	Pilgrimage.
Ihsaan	Worshiping and fearing Allaah as if you can see Him.
Jahannam	The hell fire.
Jannah	The gardens of Paradise.

Term	Meaning
Jinn	Invisible creatures that Allaah created from smoke.
Kaafir	One who does not believe in Islaam. Plural: *kuffaar*.
Khutbah	Speech.
Makkah	The hometown of the Prophet (ﷺ).
Masjid	Mosque. Place where the Muslims pray.
Mu'min	Believer or one who has *Eemaan*.
Qadar	Destiny or decree.
Ramadhaan	The month of fasting.
Sahaabi	Companion of the Prophet (ﷺ). Plural: *sahaabah*.
Salaah	Prayers.
Salaf	Early good Muslims.
Shahaadah	Testimony.
Sujood	Putting the forehead down on the ground in prayer to Allaah.
Sunnah	The Prophet's teachings.
Soorah	Chapter of the Qur'aan.

Term	Meaning
Tafseer	Explanation of the Qur'aan.
Thikr	Remembering Allaah.
Zakaah	Obligatory charity in Islaam.

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